

THE CONGREGATIONALIST

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For glad, unfearing feet to lie in wait;

No part in summer's fellowship it hath,

From mirth and love and music alienate.

Yet once it flashed across the close, brown grass

In the noon sun, and, as it quivered there,

The spell of beauty over it did pass,

Making it kin with earth and light and air.

I knew that Life's imperial self decrees

That this, the loathliest of living things,

By patient ways of cycled centuries,

Slow creeping, shall at last attain to wings.



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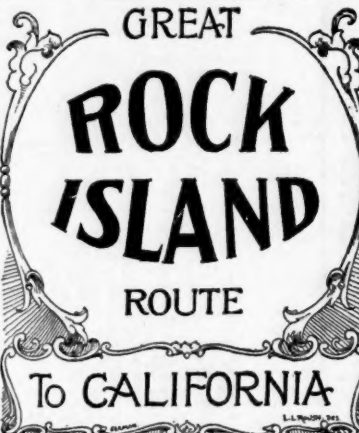
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FINAL returns from the simultaneous collection taken by Boston churches May 14, in behalf of local church extension, show the gratifying total of between fifteen and sixteen hundred dollars. Though this was not as large an offering as could be desired, it is the fruit of the first effort of the sort ever made in the city, and as such it is an encouraging sum. Not less than twenty-one of our twenty-nine churches complied cheerfully with the suggestion of the new Pilgrim Association. Five of them gave over one hundred dollars apiece, five more made gifts of from fifty to one hundred dollars and the other contributions ranged in amount from forty down to five dollars. Of far more consequence than the exact amount which each gave or the grand total is the fact that so many churches, even those that are struggling with their own problems, gave something. The fact should be borne in mind that the three causes for which this collection is designed were none of them new enterprises, but all had been appealing privately to our churches and to generous minded individuals for some time past. To be able to raise at one time over fifteen hundred dollars for such objects evidences considerable strength in local Congregationalism and a growing unity of purpose. Certainly Boston does not mean to keep tardy step with the movement toward church extension in cities that is gathering force all over the country.

We are authorized to state that the Board of Visitors of Andover Theological Seminary, in the line of their duty of visitation last week, had a protracted conference with the two young men of the graduating class who have entered the Unitarian denomination; and that the result of a very free and frank discussion was the clear certainty that the drift of the young men's minds toward Unitarianism entirely antedated their coming to Andover, and is in no particular attributable to the methods or spirit of instruction in that institution. The testimony of the two students, who frankly gave a history of their religious life, was explicit to this effect and, with other investigations, made it clear to the minds of all the Visitors that Andover Seminary is not responsible for their present position.

Boston Congregationalists will congratulate Union Church and themselves that Rev. Nehemiah Boynton has decided to remain in his present position. Pilgrim Church, St. Louis, found in him the man fitted to continue the labors of Drs. Goodell and Stimson and to lead it to yet larger success. All the friends of Pilgrim Church wish that it may have such a man as Mr. Boynton for its pastor. But he cannot abandon the pastorate of Union Church at this time without danger to its prospects if not its life. He has the confidence of brethren of all shades of opinion in this region. He has impor-

tant responsibilities in connection with our missionary societies. He is the leader of a large and representative Bible class attended by teachers of all denominations. In a word, he has too many and too strong roots here for Pilgrim Church to pull him up without great disturbance to the earth in these parts and without serious injury to himself. We pray that that noble church in St. Louis may speedily find a pastor and teacher sent to them from God.

The *Morning Star* explains at considerable length that the open communion for which Free Baptists stand means partaking of the Lord's Supper with Christians whether or not they have been baptized. It lays down the position of the denomination in these words:

We do not commune with any formalists, nor with churches as such, but (the repetition cannot be made too emphatic) only with *Christians* in spirit and purpose. As matters still stand Free Baptists could not form a union with either Baptists or Congregationalists without a virtual abandonment of their open communion testimony.

We hasten to assure our brethren that they can have what they desire without building around themselves a denominational fence, so far as Congregationalists are concerned. Each Congregational church is a law to itself in this matter. The number of Christians who want to observe the Lord's Supper and do not want to be baptized is not large enough to make it worth while for great bodies of Christians to stand apart on their account. Any Free Baptist church coming into denominational fellowship with Congregational churches would be left free to maintain its own convictions as to "open communion."

Earnest fishers of men are not content to limit themselves to the ways of fishing which custom has long approved, but they have a sanctified ingenuity which leads them to find methods to fit special conditions. The ministry of Dr. Goodell was filled with instances in which love prompted him to do the right thing to win souls, often when the thing he did was so simple that only a Christlike love could have suggested it. In his parish he found a German family where the mother could speak no English. But having gained some knowledge of her circumstances he composed a prayer, had it translated into German, committed the words to memory, went and prayed with her in her own tongue and won her confidence not only in himself but in God. One of that woman's sons is the pastor of a thriving Congregational church in Massachusetts, and another son is preparing for the ministry. Who can doubt that Dr. Goodell looks down from his heavenly home with wonder and joy on the fruit ripening in increasing wealth and variety as the result of that German prayer which he was prompted to learn by his passion for souls? The revised version is justified in the promise it gives by the experience of many a Christian whose heart is surrendered

to the work of Christ: "He that is wise winneth souls."

No part of the public services of the church is more rewarding than such reading of the Scriptures as conveys their meaning impressively to the average hearer. Their great variety, of prose and poetry, of narrative, description, drama, argument, oration, every form of literature in which thought finds expression, affords unrivaled opportunity for holding an audience in constant interest in public reading. Yet the most casual survey of an average audience during the reading of the Bible shows that it often falls on listless ears. And not seldom it is evident that the minister is not more interested than his hearers. When he comes to his own sermon does he not read it with much greater effort to make its meaning plain and impressive? But when the Scriptures are read with sympathy, with power of interpretation which shows careful study for the purpose of reading them, and with such brief comment as is necessary to bring out their meaning, what pleased and intent interest is roused in the congregation! Ought not this matter to have far more attention than it receives? How often does one hear an extended recitation of Scripture in a Sunday school concert? Who ever heard of readings from the Bible as an exercise in the annual examinations of theological students? Or when was the subject ever discussed or illustrated in a conference or association? This spiritual power of interpreting the divine thought by reading the divine Word yet remains to be demonstrated in our churches.

The wisdom required to manage a great ecclesiastical gathering is more than the quantity that is lodged in the mind of the average man. There are some things that ought not to be done. No one should be appointed to speak for the sake of noticing him or conciliating him. A man should be elected to preside because he can preside, not in order to pay a compliment to any college, seminary or church. Committee reports should be the result of careful consideration, not the outcome of a five minutes' talk in a corner. Set speeches should be curtailed and debate expanded.

A suggestion, both timely and worthy, comes from the United States Army Aid Association, the society which succeeds the old United States Christian Commission, to the effect that a popular Fourth of July subscription be taken for this patriotic cause. There is a strange apathy in regard to the purpose and the needs of this association. The regular army of our nation consists of 25,000 men, not mainly foreigners, as erroneously supposed, but a majority of native born citizens, young men under thirty years of age. They are distributed at a hundred military posts remote from the civilizing influences of family and social

ties, devoid of adequate supplies of reading matter and exposed to the demoralizing effects of idleness. In order to relieve this monotony of military life the Army Aid Association undertakes to furnish books and periodicals and to surround the soldier with as many helps to Christian living as possible. An example of the latter is the soldier's retreat at 82 Nassau Street, New York City, where he can have the benefits of a well-stocked reading-room, stationery without charge and an opportunity to rest. This removes the temptation of going to the saloons to satisfy needs in these directions. The association depends entirely upon voluntary contributions and nothing would better befit the spirit of our Columbian celebrations than a royal offering to this noble cause on Independence Day. All communications should be addressed to John B. Ketchum, 82 and 84 Nassau Street.

THE VICTORY FOR SUNDAY OPENING.

The United States Court of Appeals, consisting of Chief-Justice Fuller and Judges Bunn and Allen, have decided that the World's Fair is to remain open on Sunday, and this settles the question so far as the opening is concerned. Chief-Justice Fuller rendered the decision, which was to the effect that the motion to dismiss the appeal was overruled; that the United States Government, by appropriating \$2,500,000 to help out of financial difficulties the corporation which has invested \$16,000,000, did not gain exclusive administration and authority in the premises, though it did give to the exposition a national and international character; that the local directory is in actual possession; that Congress never intended that the Government should assume the responsibility for the work provided for by its appropriation; and that there is no good ground for the court to intervene to compel the directory to fulfill the conditions under which it accepted the money from the Government. The questions involved are to be fully discussed in the opinion to be filed later.

Of course this decision does not give any approval to the action of the managers of the fair in violating the conditions of their contract with the Government. The United States can sue for damages, but it cannot, as one party to the contract, enter in and take possession of the fair and enforce the conditions of the contract. As no suit at law would be decided till after the fair is concluded, the managers have won the victory, which cannot be fairly otherwise characterized than as a successful swindle. The mistake was made by the Government of assuming that the men appointed on the local directory were honest and could be dealt with as honorable persons. The result will be a severe blow to business interests whose prosperity depends on public confidence, a disgrace to Chicago and a dishonor to the nation. As such this affair will go down in history and the names of those who are responsible for it will be remembered in lasting dishonor. To many the fair will cease to have personal interest and attraction, because, they will believe that it is in the hands of men who not only disregard the moral welfare of the public but also are financially untrustworthy. Many more who will attend it and

will wish to be proud of it as a national institution will feel that the wonderful creation of skill and genius which compels admiration is marred by a permanent exhibition of dishonesty from which it can never be separated.

MAKING WILLS.

There is a general impression that wills are often broken. A few famous cases, like that of Mr. Tilden's will, so long in litigation, have spread and strengthened this impression. It will therefore be a surprise to many to learn that wills are very rarely set aside by the courts. Hon. R. S. Ransom, surrogate of the county of New York, in the *North American*, gives the number of wills offered for probate in the city and county of New York for several years past and the number rejected. In 1888 there were 1,375 offered, of which 131 were contested and seven rejected; in 1889, 1,385 were offered, eighty-one contested, eleven rejected; in 1890, 1,577 offered, ninety-three contested, six rejected; in 1891, 1,600 offered, 101 contested, eleven rejected; in 1892, 1,541 offered, eighty-three contested, six rejected. In some other States the rejected wills are in much smaller proportion than in New York. As a rule, a man is held in law to be as capable of deciding what disposal of his property shall be made at his death as what he will do with it in his lifetime.

The above list, however, reveals the fact that the litigation of wills is out of all proportion to the results secured. Out of 489 contested wills only forty-one, a trifle over eight per cent., were rejected. In no other lines are suits brought with so little prospect of success as in this. The reason is easily found. The statutes are peculiarly favorable to litigation on wills. One who thinks he has a claim on an estate may carry the case into court with the expectation that the payment of the expenses will come from the estate. Lawyers' fees are not as likely to be disputed by executors as by owners. Delays are allowed in testamentary litigation which seldom occur in other cases, and often the only object of those who bring these suits is to prevent as long as possible the property from going into the possession of those to whom it is devised.

There are two ways in which the injustice of legislation on wills may be checked. One is by a reform in law and its administration. Will cases should be as promptly tried as others. For example, it is an injustice that in New York the facts certified to in the Surrogate Court may be set aside by the general term and the whole case retried from the beginning. Unsuccessful contestants should be compelled to pay the expenses of suits instead of having them taken from the estates in litigation. Unworthy attorneys would then have less success in deceiving credulous would-be heirs. Much might also be accomplished in the way of reform if probate judges and other officers would clearly explain the laws to the parties interested, and would hold executors to prompt performance of their duties.

But the testator himself may do much to guard his property from falling of its intended uses by recognizing his limitations of its control, and this applies with special force to bequests for charitable purposes. It is difficult to make men realize that they cannot control their property after they are

dead. A very large part of the testamentary litigation results from needlessly complicated wills. The testator appoints one set of trustees to care for one fund, another for another. Or the same trustees are directed to invest funds till the income reaches a certain sum, which is then to be applied to creating or continuing charities which may then be no longer needed. Or complicated conditions are attached to the use of property indefinitely in the future. All such provisions are likely to end in costly litigation, and not to end till the property is absorbed in paying for it, or is diverted to other uses than the testator intended. A dead man's judgment is not going to be of value in conditions concerning which he cannot be informed. The fittest executors of his charitable bequests are the directors of the institutions through which they are to be distributed. The simplest wills are the safest. Let the giver of money for public or charitable purposes either dispose of it during his lifetime or else by his will place it absolutely in the hands of those who are to administer it. When a testator's wishes are plainly expressed in his will, and his own control of his property is fully surrendered into the hands of those with whom he purposes to place it, he is as likely to have his plans fulfilled after death as in his lifetime.

UNJUST CRITICISM OF THEOLOGICAL SEMINARIES.

Schools of theology ought not to be exempt from or superior to criticism, but they may justly ask to be spared ridicule and abuse. In the course of a year one hears or reads a good deal that is unfavorable to these institutions. They are favorite targets for the occasional platform speaker, and at conference and ordination services and the like it is the fashion to let drive a javelin or two at these "secluded cloisters of learning." If anything is wrong in the churches or the community it is no hard task to trace the root of the difficulty back to Andover or Hartford or Princeton or Union. They are said to be behind the age, out of touch with practical life, honey-combed with speculation. Once in a while a graduate of a seminary declares publicly that he had to unload more than half of what he was taught during his seminary course before his ministry was of any value. When we hear such an utterance we find ourselves wondering what kind of a student the speaker could have been, and we are apt to rest in the conclusion that the seminary did the best it could for him, considering the material it had to work upon.

Now what is the truth about our seminaries? Many of the men who occupy the chairs have been called from the leading pulpits of the land, and, in taking them from their pastoral duties, they are simply elevated to a position where instead of serving one church they will serve many by training men for the ministerial office. Look over the list of teachers in any of our theological schools and consider whether contact with such men can do anything but benefit students. Or regard simply the invaluable contributions which—not to go out of our own denomination—men like Professors Fisher and Harris and President Fairchild and the late Professor Stearns have made to the defense and the promulgation of our Christian faith.

As respects the impulses toward practical Christianity generated by schools of divinity, we have but to notice the multiplying chairs of sociology, the themes upon which this year's graduates are speaking, the numerous lines of activity in which they engage while still undergraduates, or the kind of work to which, as bands or as individuals, they devote themselves after entering the ministry.

We believe that our seminaries were never stronger in the affections and esteem of their pupils than today. Every year they are sending out men equipped mentally and spiritually for the life of today. The churches and the seminaries need each other. Let them strive to come into closer and more cordial relations, and, when criticisms must be passed, let them be intelligent, frank and Christian.

DEACONS.

Next to the ministry is the diaconate. The honor in which the church is held depends as much on the purity and strength of the diaconate as of the ministry. Yet there are a hundred public "charges" given to ministers to one given to a deacon. By the way, the idea of a charge in the installation service was originally the public committal to the minister of the pastorate he had accepted. It has been perverted by custom into an address telling the new pastor what he ought to be and to do. Perhaps the change has come about from the desire to keep before the people the sacredness and dignity of the ministerial office.

Why, then, is not such a charge given to deacons when they enter office? Why are there not oftener public services inducting them into office, showing the people the duties they assume and the honor due to their office? There are many Christians to whom the title is little more than a nickname, and thousands more who have almost no idea what deacons are for. Perhaps some deacons themselves are not well informed on this point. Ideas about them vary a good deal even in deacons' families. A lady recently appointed to read a paper on the subject before a local conference went to a deacon's wife and asked, "What does your husband do besides assist at the communion?" The answer was prompt: "Nothing at all." She went to another and asked the same question. "Do? Why, he does everything," was the reply.

Deacons were first chosen to assist the apostles in distributing alms, especially to look after poor widows and put a stop to occasions for complaints of neglect of the poor. But they soon magnified their office. One of them became the first martyr of the church. Another became a famous evangelist. Stephen and Philip exercised greater influence in shaping the character of Christianity than did some of the apostles.

The deacons of the church are the minister's bodyguard. With him they serve at the Lord's table. He and they discuss together all the interests of the church, and conferences for this purpose ought to be frank, frequent and informal. The minister and deacons constitute one committee to look after the poor, to see that the sick are remembered and visited, to help the disheartened, to seek for new members and to direct all the missionary efforts of the church. This body may properly be en-

larged by the addition of other members to form different committees. Other committees will, of course, be constituted in which the deacons will not be prominent. But it would be well to have at least one deacon on all important committees, for the Sunday school, the Christian Endeavor and the like. It hardly need be suggested that for the proper care of the church some of the deacons should be young men.

We have no sympathy whatever with the spirit which would disparage this noble office. It exists to some extent within the church, though less, we believe, than a score of years ago. Sometimes men refuse to accept the office because it is held by some in light esteem. But in most of our churches the honor given to it is genuine and is well deserved. Often it is a heritage in which the church may well take pride. Many a deacon is as much beloved as the pastor, and by the pastor as truly as by the people. The pastor's stay may be brief. His affections may not be wholly weaned from a former people till his heart begins to reach out toward another that invites him. But the deacons abide with the church. They carry its responsibilities when the pulpit is vacant. We have known such men whose hand clasps were benedictions. Many a lonesome young man or woman has had the homesick feeling lessened by the deacon's genuine interest at the church door inquiring after their health and hopes. Such men are trusted as men of God, and trust in them is not disappointed. If any church questions the value of the diaconate, let it strengthen itself by choosing its best men for this office and then putting on them honor along with the work they require of them.

THE CHRISTIAN HOME.

The characteristics of any well ordered home are plain. They are firmness in government, gentleness and wisdom in its heads, willing obedience in its subordinate members, and mutual considerateness and self-sacrifice. So far most such homes resemble each other closely. In what particular is a Christian home better or even different?

In that which the name suggests. It is a home in which Christ is honored and loved, and therefore obeyed, sincerely. It is not merely true that the father and mother and perhaps the whole family are professors of religion, but also that, whether very frequent mention of His name is made or not, Christ is much in the thoughts of each one. An earnest endeavor to become like Him is apparent. The whole atmosphere of the household suggests Him, although usually only indirectly. Whatever would pain Him seems out of place there. Whatever He would sympathize with and approve, this seems appropriate.

To the outward eye and the hasty investigator such a home may seem precisely like another, which is equally orderly, well-governed, genial and hospitable. But careful study of the two reveals a difference. The one is happy with the purest merely earthly happiness, the other with this and also with something of the very happiness of heaven in addition. It means much to have Christ consciously present in one's home. Let this be remembered, especially by those who are just beginning life and

establishing, or planning to establish, homes for themselves.

THE WEEK IN REVIEW.

Ever since the Pope last spoke on the parochial school question in this country and so unequivocally put himself on the side of Archbishop Ireland, pressure has been brought to bear upon him by the Roman Catholic hierarchy to modify his statements, which, it was easy to see, if not so modified would serve to minimize the parochial and strengthen the public school. A new deliverance upon the question, representing the latest views of the Pope, is said to be in the hands of Cardinal Gibbons. Partisans on either side are eagerly awaiting its promulgation. Dr. McGlynn arrived in Rome last week, was admitted to the presence of the Pope and is said to have made his peace with Leo XIII. It will be well to wait further developments before accepting this view *in toto*. Bishop Wigger of Newark, who found out, last spring, that Mgr. Satolli was not a mere figurehead, sails for Europe soon, and there are those who prophesy that his visit to Rome may be for the same purpose as Dr. McGlynn's, viz., reconciliation. The appeal to Catholics for funds to erect a palace for Mgr. Satolli at Washington thus far has had only half-hearted support from the archbishops and bishops, but it will be built—some day.

The arrival of the Viking ship in New London harbor on the 13th, her subsequent visit to Newport, thence to New York, where, with honors due to the Norwegian people, who furnished her crew and built her, she was heartily welcomed by sailors and landsmen—all these incidents have called to mind the hardy Norsemen who sailed the seas before the days of Columbus and the Cabots and landed upon our American coast. Recognizing the picturesque part of the Norsemen in the earliest history of the continent, and the prosperity of their descendants who have come to the great Republic, liberal Norwegians built this sturdy craft, modeling her after an ancient Viking boat now in the museum in Christiania, and manning her with a fearless skipper and crew sent her to this country to share in celebrating the discovery of America by Columbus. Thus far the captain and his crew have had a royal reception from our pluck-loving, novelty-seeking public, and they can count upon it as they journey on to Chicago *via* the canals and lakes.

The verdict of the coroner's jury investigating the collapse of the old Ford's Theater building in Washington does not surprise those who have read the evidence which has been given day by day. Col. F. C. Ainsworth, Contractor Dant, Superintendent Covert and Engineer Sasse are held responsible for the deaths of the victims, having shown criminal negligence. Just as soon as dread of future retribution from Colonel Ainsworth was averted, the clerks who testified told tales of relentless driving to labor, of heartless ignoring of appeals for protection of life. There is no intention among the people to pass final judgment upon this case before both sides have been fully heard but there is the purpose to get at the bottom facts and rigorously execute the law of retribution when the guilt is placed. Be

that put where it may technically, morally it rests upon senators and congressmen, who cared more about log-rolling schemes for filling the pockets of constituents from river and harbor appropriations, than for the comfort and safety of national employés in Washington. The disregard of ordinary precautions in excavating under an unsafe structure only made manifest in a shocking way the daily peril and the daily crime.

Mr. Gladstone cannot be said to be in clover. The persistent fire of amendments by the Tory and Liberal Unionists has made the debate upon the home rule bill unusually tedious and slow, wearying the Irish members especially, who, moreover, have informed Mr. Gladstone that he must stop making concessions and accepting amendments or they will cease voting with him. Indeed, last Saturday they broke away, and the Government was only saved from defeat by the votes of the Conservatives. Added to this, factional troubles among the Irish in the House have been renewed. The result of the by-election in Linlithgow diminishes the Government's majority by one and seems to indicate that the Scotch Liberals care more for the preservation of the Established Church of Scotland than they do for Ireland's demands for home rule. Mr. Gladstone always has been rated as a marvelous financier, whose command of revenue statistics was equal to his knowledge of Greek literature, but he has been compelled to admit that in the financial clauses of the home rule bill as originally submitted the estimate of Ireland's revenue from duty on spirits was £364,649 too large, hence a readjustment of the whole clause has been necessary, a new scheme elaborated for producing the required revenue, which, as it has been submitted to Mr. Gladstone's Irish allies, has not added to their composure or satisfaction with the outlook. The only bright ray from the House of Commons which is discoverable this week is its indorsement of the principle of arbitration, within certain limits, between Great Britain and the United States. In the debate Mr. Gladstone was prominent, throwing his great weight in favor of the resolution.

The French Court of Cassation has quashed the sentences recently passed upon MM. Ferdinand and Charles de Lesseps, Eiffel, Cottu and Fontane, and with the exception of M. Charles de Lesseps, who is held on another charge of bribery, these formerly respected Frenchmen are now at liberty. Released because of advantage taken of the technical loophole—the statute of limitations—they nevertheless stand morally condemned, and the lesson taught to France by their trial and conviction will not be lost. One of the rumors relative to the czar's beneficent intentions respecting Siberian exiles which periodically floats forth made its appearance last week, causing only a smile and the hope that some day rumor may prove to be fact. Evidence justifying the frequent charges of corruption among the ecclesiasts of the Greek Church has been furnished by the dispatches from St. Petersburg, telling of the detection of the monks of the Moscow monastery of Chudoff as the robbers who recently pillaged the monastery of plate, money and gems valued at 2,500,000 roubles. The investigation also

has revealed the gross immorality of the monks, harlots being found domiciled within the monastery walls.

It is an impressive spectacle when the electors of a great nation meet to express their opinion, through the ballot, upon the wisdom or folly of measures which the co-ordinate branch—the executive—desires to pass. The last German Reichstag refused to pass the army bill upon which Emperor William and Chancellor Caprivi had set their hearts. Appealing to the people for the election of a new Reichstag favorable to their views, it would seem as though, on the face of the first returns, the people last week had said to the emperor, "We refuse to carry heavier burdens." Certain it is that there has been a most remarkable disintegration and recrystallization of party forces, the old time Liberal party fading away, the Social Democrats gaining in a phenomenal manner, and the clericals and conservatives holding their own better than had been expected. The gains of the Social Democrats may startle a sufficient number of electors, usually clerical or national liberal, into voting for conservative candidates in the many by-elections which are necessary, so that the government ultimately may prove to have a small majority, and if not this then to be able by bargains with the representatives of the papacy and the supporters of ancient prerogatives to accomplish its purposes. Hereafter the common people, with their woes and grievances and yearning for political advancement, may have to depend upon the Social Democrats for a voice, and this is not as alarming an outlook as it appears upon the surface, the program of the Social Democrats having much in it in the way of extension of national and municipal functions which with us are an old story.

Especially disheartening is the news from Angora in Asia Minor. The Christian Armenians arrested and imprisoned early in the year, charged with sedition and riots in Casarea and Marsovan, have at last had the pretense of a trial, and the cable says that seventeen of them, including Professors Thoumaian and Kayayan, have been sentenced to death; six, including the native pastor at Gemerek, sentenced to fifteen years imprisonment and eighteen to imprisonment for from seven to ten years. This news is startling to the officials of the A. B. C. F. M., whose servants and converts are thus threatened with extinction or prolonged imprisonment. The verdict does not accord with the predictions of the missionaries who have watched the case most carefully and guarded the interests of the accused. Neither does it conform to the voluntary confession of the governor of Angora, who conceded that there was no evidence justifying the retention or punishment of the accused. That the sentences will be executed is very improbable in view of the timidity of the sultan and the pressure which American and British representatives will bring to bear to secure a mitigation or reversal of the decrees, but at the best the future is dark, and the moral effect of such a trial and such verdicts will be sure to be disastrous upon the labors of Christians in Turkey.

The reports from China would seem to indicate that possibly retaliation for the Geary law is to be felt first by our merchants, an order having gone forth prohibiting the use of American petroleum. Later dispatches from Samoa confirm our prediction of last week that civil strife is to be renewed there, the agreement between the United States, Great Britain and Germany having failed to bring peace, and the weak administration of the Swedish judge of the supreme court contributing to the failure. The Hawaiian Provisional Government has seized the palace—formerly the seat of government—and thus given the finishing stroke to the corrupt monarchy. Moreover, it has made public the text of a document which it seems the ex-queen gave to Paul Neuman, recognizing that she surrendered to the provisional government—not to the United States forces, as her followers since have claimed—giving him power of attorney and authorizing him to sell her claims of sovereignty to the United States.

IN BRIEF.

The Best Summer Reading made an admirable topic for a June prayer meeting, as a certain church can testify.

With the Briggs trial and the Sunday opening of the fair disposed of, how much space will be left in the newspapers for calm reflections on religious truth!

No one who has visited Oberlin and seen its splendid army of students and shared in its inspiring Christian spirit will be disposed to turn away from the appeal presented in another column of this paper.

"I know of no man in my profession," said a physician in a large city, "whose practice remains stationary. Every one is either gaining or losing ground." The same might be said of the Christian profession and practice.

Mr. Moody improves all opportunities to preach the gospel. When the big circus was in Chicago on a recent Sunday he held an afternoon service which packed the great tent with 15,000 people. The same circus has just left Boston. We need a Moody for such occasions in this city.

"Lack of theological imagination may parochialize some men, and excess of it may make some men homeless," is Dr. Joseph Parker's way of saying to theologians what an old-time judge once said to a young and flighty lawyer, "My friend, pluck some of the feathers from the wings of your imagination and insert them in the tail of your judgment."

Prof. Philip Schaff, one of the most eminent church historians of the nineteenth century, says that the Congregational Creed of 1883 "presents all the essential truths of evangelical Protestantism without the offensive articles of the Calvinism of Dort and Westminster." Then it surely may be called a creed "of acknowledged weight."

Those of our readers who had the pleasure of meeting Robert F. Horton of London when in this country and those who know him only by reputation alike will appreciate the opportunity, through his article on page 973, of learning directly from him the chief impressions he carried home with him after his brief visit here. Come again, Mr. Horton.

Among the noteworthy things said at the Andover dinner last week were these two sentences from Rev. G. A. Gordon: "I regard an uneducated ministry as the scourge of God"; "I should like to found a seminary and I would have but one test of orthodoxy:

Loyalty to Jesus Christ as Redeemer, involving in that term the Trinitarian conception."

Mr. Gladstone is not alone in crowding great activities into years past fourscore. Dr. Frederick Godet, the eminent Biblical scholar of Neuchâtel, Switzerland, has just issued in French an Introduction to the New Testament, a volume of 700 pages, which he hopes to follow with two more volumes. It is said to represent the latest researches in New Testament study.

When two of America's most eminent Congregational clergymen are compelled to sit silent spectators, one at his son's marriage and the other at the dedication of a church of which his son-in-law is pastor, because the Episcopal Church regards them as laymen only possessed of a spurious ordination, the declarations of that denomination for church union seem rather amusing.

The Japanese on awaking from their sleep of centuries do not propose to be outdone in scientific achievements by civilized nations. Dr. Kitasako is said to have discovered a remedy for consumption of much greater promise than that of Dr. Koch, of whom he was once a pupil, and the Japanese Government is providing the money for him to carry on his experiments. Japan may yet furnish its full quota of leaders in the scientific world.

A Methodist church in Ohio has voted to substitute for the sacramental cup used at communion a sufficient number of individual glasses to serve the communicants. This is in the line of a suggestion published last fall in the *Annals of Hygiene* to the effect that the present custom of several hundred persons drinking from the same vessel is unclean, inconvenient and awkward, that it offers a medium for the spread of disease and that it has no sanction in the authority of Christ.

The negro race includes a list of heroes as honorable as any other race can claim. One of them rescued a score of clerks from the ruins of Ford's Theater in Washington two weeks ago. He climbed a telegraph pole opposite the falling walls, carrying a ladder on his back. One end of this ladder, too short to reach from the window to the pole, he supported by resting the rung nearest to him on his foot, till they all came over it and descended safely to the ground. Such a deed helps to bridge the gulf between the races, or, rather, helps to show that no gulf ought to exist.

The Temperance Congress recently held in connection with the World's Fair seems to have brought out some remarkably sensible statements, especially from such men as Archbishop Ireland and Dr. Herrick Johnson. The latter said that concessions of some sort must be made in order to get united effort, and urged that "the combined energies of temperance men should be directed specifically to the annihilation of the saloon first, last and all the time, and let every other purpose go but this." This is by no means new, but it needs often to be restated, for it shows that temperance men and women have it in their power to control the situation, for whenever they do unite to banish the saloon it will go, and as long as a considerable portion of them stand firm in the position that they will not unite with other temperance men to banish the saloon till all will combine their energies to banish alcohol by the methods they prescribe the saloon will stay.

Lord Salisbury, in his recent speeches against home rule for Ireland, has been airing his want of knowledge of Jewish history:

Would Judah ever have acquiesced in seeing Israel on its borders made the serf of the Hittites, the Perizzites, the Jebusites and the Ammonites? Would Great Britain ever ac-

quiesce in seeing the civilization of the Protestant parts of Ireland subjected to the political sway of the partisans of Bishop Sully and the Anti-Farnellites?

What a tribute to S. F. B. Morse and Cyrus W. Field is contained in the following sentences from a recent *Spectator* article:

Government by a joint stock company is just possible when there is no telegraph, and when terrible abuses and imminent crises have come to an end before an answer can be given to the letter asking for instructions how to act. Now, however, that the cable goes everywhere, men will not venture to take the slightest action even at Mombassa till they have wired home and discovered what people in England say about their proposals.

A clever skit in *Harper's Weekly* on The Man Who Cannot Write contains the following assertion which, whether accepted or not, is suggestive:

The Proverbs of Solomon, and indeed the whole Bible, abound with references to the hazardous possibilities of the tongue. Writing was a rare accomplishment in Bible times. People talked then and it was enough to warn them to be careful as to what they said. It is safe enough to assert that if the Bible were to be rewritten all those danger-signals about the unruly member would be supplemented by warnings against the irrepressible pen and ink. In our times it isn't what a man says that works him irretrievable sorrow, but what he writes down, and perhaps sends away by mail, or even prints.

Ex-President Benjamin Harrison denies that he considers the final judicial opinion on Sunday opening a fine ruling. The rather, he said to Chicago journalists who interviewed him and personally telegraphed to the *New York Mail and Express* that,

In my opinion, the question should have been regarded as closed forever when the congressional donation was accepted. As to the ruling of Chief-Justice Fuller, I could not express a safe opinion without an examination of the briefs and the pleadings; but I am not inclined to believe that a court of equity can only take cognizance by injunction of injuries strictly pecuniary.

Benjamin Harrison is a great lawyer as well as a conscientious Christian.

A change in the ownership of the *New York Journal of Commerce* marks the retirement of a veteran journalist and a most worthy Congregational Brooklyn layman, Mr. David M. Stone of the Central Church. After a service of forty-four years, without a single vacation, at the age of seventy-five years plus, he lays down his pen to take a well-deserved rest, justly proud that

Since I began this ministry I have not written a line that could bring a blush to any honest cheek, or which I now wish to recall as untruthful or insincere. I have had no personal quarrels with any and have never printed an unkind word of others, whether in or out of the same profession. The tone and spirit and effect of my life-work I commit to the candid judgment of the many who have listened to me.

STAFF CORRESPONDENCE. FROM CHICAGO.

The title suited now to nearly all churches in Chicago is "The Church of the Strangers." Pastors mark the change in their congregations both by the unwonted absence of church members and the influx of visitors. When the summer is ended a general roll-call service will tell who are in the ranks and who are among the lost or missing. Like most other stated things, the Monday Ministers' Meeting has dwindled in attendance. One may assume that Monday is the ministers' World's Fair day. Even the Wild West show of Buffalo Bill has irresistible attractions for men who (from a professional point of view, of course) desire to see at first hand many types of human

nature. A view of Indians with the war paint on, and of troops of civilized soldiers massed together in the large arena, with Cossacks and Arabs and Mexicans and cowboys affords a spectacle with a moral. In one breath there comes a sensation of what it means to be a missionary to pagan peoples along with deep conviction that the world needs a Peace Society.

But to get back to the Ministers' Meeting, in its present dingy, noisy quarters, Rev. H. D. Wiard spoke last Monday on The Unnecessary Multiplication of Churches, though in effect his talk bore on the necessary multiplication of Congregational churches, indicating that the recent strictures and criticisms on the management of the Home Missionary Society in planting new churches were ill-advised and misleading. Instead of there being less of this work done there should be greatly more. The unanimous comment of the brethren present best acquainted with the field facts sustained Mr. Wiard's main contention that our home missionary work has not caught up with, and will not for a long time to come catch up with, the growth and needs of even interior States such as Illinois, not to mention the northwest and southwest stretches of the continent so rapidly increasing in population.

The season is at hand again when the gospel of good works resumes special operations in Chicago. The *Daily News Sanitarian* at Lincoln Park opened on June 12. The attendance of mothers with their sickly infants made manifest how sorely this institution of mercy is needed. Last year, between June 23 and Oct. 1, 48,641 infants, mothers and children were cared for at a cost of \$2,575, or less than ten cents a day for each patient. This number was nearly double the attendance for 1891. In all likelihood the present overcrowded season will tax this Bethesda beyond its utmost capacity. The beautiful thing about Christly charity is that so many and so different persons lend a hand in it, from the nine volunteer doctors to the Washington and the Lincoln Ice Companies furnishing ice free, while J. M. Barron supplied the milk. Nearly a thousand visitors were present at the sanitarium on opening day, for its fame is noised abroad and other cities may well imitate this summer resort for babies.

On West Superior Street, in a densely populous district, the Girls' Mutual Benefit Club is now housed in a three-story building of pressed brick. Here every evening young women employed down town meet for recreation or to pursue studies in classes largely conducted by young women of leisure. "God Bless Our Home" shines in brilliant worsted hanging over the piano. At the close of each evening's work the Lord's Prayer is recited and a hymn is sung, but in these devotions Protestant and Catholic can join with sisterly goodwill. Not long ago a new society was organized here known as the Good Samaritan. It has abundant cause to exist in a city where railway grade crossings are almost unprotected and surface cable cars occasion almost countless accidents. In many cases the injured people are poor and ignorant, hence wholly unable to obtain redress in damage suits. The Good Samaritan Society performs its rôle well by engaging legal counsel to defend the rights of those who have suffered

hurt either in the employ of private concerns or where the city or railway corporations are at fault.

Not only is Chicago the ranking city of America in regard to theological education, but it bids fair to take the lead as well in schools of medicine. The postgraduate medical school and hospital located on West Harrison Street has lately opened its handsome new building. Last year about 6,000 patients were treated in its clinics and wards. Near by are the Presbyterian hospital, Rush Medical College, the Chicago College of Physicians and Surgeons, and, largest of all, the Cook County Hospital. A special World's Fair course has been arranged at the postgraduate school during the summer, where eminent medical lecturers of our country and Europe will divide the work in five special courses.

It is becoming the fashion at Western colleges to dispense with the long tale of graduates' orations on Commencement Day, giving place to some man of distinction who shall speak for a purpose. This week the Northwestern University at Evanston holds its Commencement exercises in the Auditorium with Theodore D. Roosevelt as orator. He will treat of the scholar in politics.

The two chief sensations of the past week are the great run on the Chicago savings banks, now happily subsided, and the labor disturbance in the Drainage Canal district, where the striking quarrymen came into violent collision with a large force protecting the contractor's camps on the canal. The State militia have been summoned to the seat of war. Besides the resistance of the strikers to a reduction in wages from seventeen and one-half to fifteen cents an hour, which they claim is due to the drainage contractors paying their workmen but \$1.50 per day, it is interesting to note that the present struggle is a race war removed from the South to the North. The workmen on the canal are largely colored men from the South. The laborers in the quarries are Bohemians, Italians, Polacks and Irish. It appears that the real animus of the struggle going on is animosity of these latter toward the negroes, whose lives would be in peril on the streets of Lemont. This is the foreigner against the native Southern American with a vengeance.

All this is in striking contrast to the scenes enacted at Alton, Ill., on June 11, where hundreds of colored people assembled to decorate the grave of Owen Lovejoy, the anti-slavery martyr. It was a colored member, also, of the Illinois Legislature representing Chicago, who lately introduced a bill to authorize and direct that the American flag be displayed over all public buildings on holidays. This would apply especially to "the little red schoolhouse" and town halls.

This week the international congress of charities, correction and philanthropy has been in possession at the Memorial Art Palace. On Sunday morning Dr. Washington Gladden preached at the palace a sermon introductory to the work of the congress. His message amounted to this: "Certain I am that the one thing needful for the Christian church today is to get hold of the truth that the gifts of love cannot be sent to the perishing. The disciple must go as his Master went, and live with the people whom he wants to save."

Q. L. D.

FROM BERLIN TO THE ÆGEAN.

The forty-eight hours ride from Berlin to Brindisi is a hard one even for old travelers. Yet the route is interesting, and not the less so if it has been passed over before. The fertile fields of Saxony and the varied landscapes of Bavaria are always attractive, while the thought that we are in Munich, though unable to visit its museums and picture galleries and wander through its streets, is a pleasant one, for it revives memories of happy days spent here and kindles hopes for the future.

One can never tire of the beauties of the Brenner Pass. Less bold in its scenery than other Alpine passes, few who have seen it will ever forget the magnificent view beyond Innsbruck, where the little city lies at our feet in all its loveliness, while as the train climbs slowly up the mountain side new beauties in valley and mountain are revealed at every puff of the engine. Nor do the views lessen in interest till the night shuts in. It is impossible to pass Trent without emotion. We think of the famous council held here whose decrees, made necessary by the Reformation, ended the era of the Schoolmen, laid the foundation for the theology of modern Romanism and prepared the way for the Vatican Council, with its doctrines of the immaculate conception and papal infallibility. It hardly seems fitting that Trent should have electric lights and show signs of sympathy with the life of the present day.

Italy is charming always. Reaching Verona a little before midnight we recall its splendid amphitheater, the house in which Juliet lived, the scenes brought out in Shakespeare's *Two Gentlemen of Verona*, the house fronting on the great square which Garibaldi once occupied and the superb view one has from a height just below the fort not only of the country but of four, if not five, of the battlefields where the fortunes of modern Italy were decided. It is with a wrench that we pass Bologna without stopping to see Raphael's St. Cecilia, one of the best of his noble pictures, but we know how it looks, how full the gallery is of precious works of art and what fame men educated in its university have brought the city and the country even. For us, as for the seekers of the Holy Grail, that which we seek is still distant, in Greece, Egypt and most of all in that land where He lived in whom all the nations of the earth are blessed.

Less striking in its scenery than the western coast, the eastern coast of Italy has charms of its own, and charms which we ought not to disregard. As the road skirts the Adriatic we are hardly out of sight of its waters for an entire day. The fields through which we ride, the low mountains on our right, are attractive not only with groves of olive trees and the promise of rich harvests but for numberless herds of cattle and sheep and the insight we get into methods of agriculture and the life of the people. The names of some of the cities at which our train stops are historic: Faenza, where the famous ware was first made and where Toricelli was born; Rimini, the ancient Ariminum; Bari, a city of 60,000, with a harbor for whose possession in the Middle Ages Saracens, Greeks and Romans contended. We pass at least a dozen other places with a population from ten to thirty thousand before Brindisi is reached. We

see this city first in the evening, but the fact does not escape us that its life gathers around its wharves, and, though largely Oriental in its character, that nearly every nation of Europe and Asia is represented on its streets. Brindisi is enjoying some of her old prosperity, and if the present mail contracts with the great steamship lines are renewed there is no reason why this prosperity should not continue and increase. At present Brindisi has only two things of which to boast—her excellent and really beautiful harbor and the dismantled fortress now used as a quarantine station. The streets are dirty, the churches contain no very striking pictures, the inscriptions on its one ancient monument can hardly be read. And yet the city is attractive, for here the new and the old blend together.

We take the steamer for Greece in the evening after a busy day in this stopping place of the nations. Early in the morning the shores of Albania, with their rugged mountains, are on our left, and we are soon enjoying those views of mainland and island which come to us as we sail through the narrow Straits of Corfu. St. Salvador, with its towering form, is in plain sight. Hidden for a time by the island of Vido, the city of Corfu, with its ancient fortresses, its toll-houses near the shore and its well-built terraces, at length becomes visible—a very paradise in the sea. As it rises up out of the water it is seen to be crescent-shaped, with a fortress, once powerful but of little use now, at either end of the semi-circular hills on whose slopes the city is built. Each fortress is several hundred feet higher than the business part of the city and, if equipped with modern guns, would even now make it difficult for an enemy to approach the city. Corfu is famous for its fruits, the softness of its climate and the beauty of its scenery. It is a fine place for a winter residence. But one does not need to be long on its streets to perceive that its inhabitants set no great store on the virtue of cleanliness. Customs and dress are unlike anything we have yet seen. The money changer sits by his table in the market place and all around the market chairs are placed for those who care to learn the news.

If the city itself is dirty and at first somewhat disappointing, its outskirts and the views from the grounds of the king's palace of the bay and the adjoining mountains are charming. Here, on beautiful hillsides, are some of the oldest olive trees in the world—gnarled, twisted at the root, yet rugged and healthy, reminding one of those at Tivoli. The fields are full of flowers, the orange trees in the gardens are full of fruit, the air is like perfume.

The church of St. Spiridion is in honor of a bishop who was cruelly tortured during the Diocletian persecutions, but who lived, nevertheless, and took part in the Council of Nice, A. D. 325. Nor have the citizens forgotten to set up monuments of the men of later times, men to whom the prosperity of the city and island is chiefly due—Sir William Maitland and others of like spirit—who, till Greece became a nation, were England's representatives here. In a ride through the suburbs we also find objects of historic interest. Here, for example, is a low, semi-circular structure of stone, dating from the sixth or seventh century B. C., in memory of Meneerates, a representative of his coun-

try in the public assemblies, who lost his life by drowning. From the *one gun battery point*, which every lover of Homer will wish to visit, we see the little island in the mouth of the old harbor which Poseidon is fabled to have made out of that Phœcean ship which bore Ulysses safe to his home. The island does, indeed, resemble a large, square-rigged vessel. Just over the mouth of the bay is the little stream, Kressida, which forms the inlet on whose shores Ulysses discovered Nausicaa and her maidens at their bath.

But the ship will not wait for classic-loving passengers, so we drive rapidly back to the harbor by a road which gives us magnificent views of the bay and the mountains which surround it, and along an esplanade which is worthy of comparison with the boulevards of our great American cities. We pass, as we continue our voyage, the islands of Naxos, Leukas, from one of whose promontories, still known as "the rock of woe," Sappho leaped into the sea, and Ithaca, the home of the "much suffering" Ulysses and of Penelope, his faithful wife. In the early morning, with the lofty mountains of Siprus on our left and the rocky shores of Cephalonia to our right, we enter the harbor of Patras and, after a few moments delay with customs, are in our first hotel on Grecian shores. FRANKLIN.

CURRENT THOUGHT.

AT HOME.

In view of the record on Sunday closing ought Christians to attend the World's Fair? continues to be a live question. The *Christian Advocate* gives the reasons urged for and against such abstinence, and concludes: "Upon a full review of the subject cannot escape the conclusion that this is an instance in which we cannot co-operate without becoming 'a partaker of other men's sins' and becoming a 'stumbling-block' in the way of others. But we will organize no movement designed to injure the fair, nor set up our conscience as a standard for others, nor judge any man. 'Let every man be fully persuaded in his own mind,' but he should decide on principle and moral influence—not on inclination nor self-gratification—and should he doubt which way duty calls let him remember that 'whatsoever is not of faith is sin.'"

The *Christian at Work* says a much needed word about the character of the best instruction for Sunday school scholars: "The primary and constant object of the Sunday school teacher should not be to impart historical information or to display a knowledge of the climate, scenery, harvests, trees and plants, lakes, rivers and mountains, or of the language, customs, manners, dress and ideas of the people belonging to the Holy Land; but to secure the personal interest of his pupils in God and win their souls in eternal loyalty to Jesus Christ. . . . The home was God's first church. Abraham and his children constituted the first branch of the divine and visible kingdom on this earth. No parent should be content to relegate the spiritual and eternal welfare of his children to any outside person, however wise and conscientious that person may be. The peculiar and beautiful relationship existing, under the appointment of God, between parents and their offspring cannot be sundered at will, nor can the responsibilities of the former be at all delegated to a third party."

Rev. J. H. Ecob, in the *Evangelist*, defends his course in withdrawing from the Presbyterian Church because of the assembly's condemnation of Professor Briggs. Believing that "revision is dead, the shorter creed indefi-

nately postponed. The inerrancy dogma has become the unwritten law of the denomination. Our foremost scholars are stricken down. Freedom of conscience is denied. These things are done, not simply in the heat of battle, but by men who think they are doing God service. They carry their conscience in their will. Now that they know their strength, and with that alluring light along the southern horizon, what shall bar their way for the next fifty years? With a 'solid South' back of them, not only is a heavy majority always at command, but a majority accustomed to the saddle. Synods and presbyteries may protest and overture, but every year they, with their protesting and overturning, are quietly shown the door by a vote of three to one. Only a guerrilla warfare is left to the minority." Dr. Ecob withdraws, not to re-enter any denomination, but to be one of the Church of Christ.

Dr. Gray of the *Interior* is not optimistic in his forecast of the relations between the Northern and Southern Presbyterian Churches, which some seem to think will soon unite now that the Northern church has given sufficient proof of its adherence to conservative standards. The first obstacle is the word "blasphemy," flung at the Southern Assembly by the Northern Assembly of 1886. The second is "that privilege, dear to our assembly's heart, of issuing deliverances on all sorts of political topics—on civil Mormonism, on the Chinese immigration laws, on men's political duties in the temperance problem, on any questions, and they innumerable, where politics and ethics seem to collide. The Northern Assembly will have to renounce that privilege forever or the Southerners will have nothing to do with them." The third is the arrangement of a *modus vivendi* for the negro and white brethren. Relative to Professor Briggs's call to arms the editor says: "Professor Briggs is calling aloud to phantoms of his own imagination. He should abandon his books and his pen and give himself a period of seclusion and rest."

The arguments against the boys' brigades are expressed in the *June Advocate of Peace*, which finds fault with Professor Drummond's recent defense of them: "The first of these is the boys' natural tendency to quarrelsomeness and fighting and their love for the pomp and glamour of military life. The brigade falls in with and strengthens these natural tendencies, instead of opposing them. The second ground of opposition is that habits formed in boyhood become a fixed part of the life and unconsciously shape its course and its choices in after years. . . . The inevitable tendencies of the system have already strongly manifested themselves in the development of the movement up to the present time. The cheap Scotch cap and belt have given way to the more expensive uniforms, the wooden guns in many places to real rifles, and as years go on the more serious and dangerous results will appear in their order."

ABROAD.

Rev. Dr. James Martineau, in the *June Nineteenth Century*, gives the result of a careful examination of the text of the recently discovered Gospel of Peter, which he thinks is valuable more for the fresh insight which it gives of the spirit of an age and people very imperfectly conceived than for any definite settlement it brings to the critical questions it touches. That it affects the problems of the origin and relations of the synoptical Gospels and of the authorship of the fourth cannot be doubted, but how it affects them it is too soon to say. Its date, he thinks, is about A. D. 130.

Prof. Marcus Dods, in the *British Weekly*, says of Principal Fairbairn's book, *The Place of Christ in Modern Theology*, that "it must, in strictness, be termed an epoch-making work, definitely launching theology upon a

new stage of development, and it does so by making it Christo-centric. . . . For a century theology has been disentangling itself from undue influences and from the misconceptions and limitations which have hindered its growth. Historical criticism with its instruments of precision has, however, not merely cut away blinding excrescences of belief, it has also brought into prominence and clearness the consciousness of Christ. This consciousness is the determining element in Christian theology. . . . At present the grand difficulty which theology meets is not to develop the contents of the consciousness of Christ, but to harmonize them with what is learned from other quarters."

Principal T. J. Scott of the Bareilly Theological Seminary, for more than thirty years a missionary in India, writes to a Calcutta paper: "No need in trying to cover up the fact that the Bombay Conference stumbled into a very shameful blunder through the fault of a few. It is all too true, as one writer puts it, 'The conduct of that Bombay Conference will go down to future generations branded as a dark blot on Indian missions.' A great opportunity was lost. The attempt to explain it away, so as to leave no blame on anybody, is futile. With heads bowed to the storm of censure, penitence and shame is the proper spirit now. The outcry of the Christian world—apparently not understood by some—shows a healthy conscience that will hold such conferences responsible. They miscalculate who imagine that the best moral sense of Christendom will longer tolerate much tardiness of action, or ignorance of the situation, in so-called religious leaders when great moral issues are at stake."

The *Southern Cross* (Melbourne) calls attention to a fact which is too often forgotten: "But truths uttered in the pulpit sometimes undergo a strange transformation by the time they reach the mind of the listener in the pew, and, if all the mental echoes a sermon awakens in the brains of a thousand hearers suddenly became audible, the astonished preacher would commonly find himself pelted with a thousand semi-skeptical questions and half-angry challenges. It is a misfortune, indeed, for the pulpit that the pew is so commonly dumb. All its questions and doubts and refusals are inarticulate, and the preacher sails along on the tide of his oratory, little dreaming of the unspoken denials and questions which lie behind the smooth and respectful faces upturned toward him. Preaching would be much more definite and practical, and in much closer touch with the hearts and lives of men, if the pew were a little more articulate."

MY AMERICAN VISIT.

BY ROBERT F. HORTON, LONDON.

I am repeatedly telling my friends in England that I do not feel qualified to give them any account of the United States after a brief visit which, from landing to re-embarking, covered only twenty days. But those who live on the hospitable shores of New England will not expect me to tell them anything about themselves, while they may reasonably look for some acknowledgment of the innumerable courtesies which they contrived to show me in those few days of my sojourn. And it is with the view of expressing a gratitude which cannot be adequately expressed in private communications that I accede to the request of the editors and venture on this brief utterance in the *Congregationalist*.

A diligent study of De Tocqueville in undergraduate days and a perusal of Bryce's *American Commonwealth* two or three

years ago made me more familiar with the ideas and the facts of transatlantic life than some of my friends seemed to expect me to be. I let them give me a good deal of information, rather with the view of testing the correctness of my authorities than because I did not know what they told me. And I was rather surprised to find how much more is to be learned of a country by a study of consecutive works like De Tocqueville's or Bryce's than by the casual intercourse with even its most intelligent citizens.

But there was one field of observation which I found was only to be explored by a visit to the country, and that was the place and the work of Congregationalism in the past, the present and the future of the United States. I never realized before what an advantage it was for the Americans to definitively break with the old world and to begin afresh untrammelled by the weight of ecclesiastical establishments, and setting their faces toward the future rather than toward the past. I was amazed to find how the toleration, which is the logical principle and the historical palladium of Congregationalism, has been naturalized in the community and imparted even to intolerant sects. We who live face to face with the Romanism of the Continent and the Anglicanism of England, and whose hearts are embittered by the insults, the scorn, the injustice, the barbarous cruelties, which are the products of these old world systems, seem to breathe again and to conceive a new hope for the future when we see how the teeth of Giant Pope have been drawn in America, and the extravagant pretensions of Episcopacy have been curbed in the free atmosphere of the new world.

Personally, I cannot think that the ancient principles of prelacy are so transformed as they seem to be in the States. Intolerant assumptions are so closely bound up with the primary axioms of the sacerdotal churches that they are bound to appear as the charity of larger minds suffers the roots to strike and the branches to grow; and I cannot help mournfully foreseeing the time when these dangerous proclivities will appear in America, disturbing the peace of Christian union and embittering the relations of Christian men. But at present I can only regard with admiration the spiritual tendencies which can turn a bishop into a Phillips Brooks and can make it possible for all sections of the Christian Church to feel at one in worship, in culture, in sympathy. May the little horn never wax and become strong to the rooting out of all the rest!

There is another point on which observers at a distance are likely to form rather misleading conceptions. The trials of Professor Smyth at Andover and of Professor Briggs at Union Seminary, combined with the weight and earnestness of certain very notable Americans who have been prominent in England of late years, have produced an impression that the church in America is reactionary in its orthodoxy, throwing in its lot with those who hope to save the ark of the covenant by shutting their eyes to the truth. I am bound to say that from my personal observations I should conclude that such an impression is false. It seemed to me that there was a singular candor in the American mind, so that, while no doubt

the majority of Christians—perhaps even the majority of ministers—are as yet ignorant of the results which criticism has garnered and established, as soon as the facts are clearly and dispassionately put before them they will honestly accept them. I gathered that American Christians know little of the rabid insolence with which the traditionalists in England try to defend lost positions and to lead forlorn hopes. Apparently the editors of your religious papers are frequently educated men and even scholars. The immense extension of university teaching is evidently telling on the American mind. A Christian culture is becoming possible. I could not help cherishing a hope that America is going to show that Christianity and culture not only may, but must, be combined, and to discredit the old world practice of graduating young men in *literæ humaniores*, or religion, as essential alternatives.

It may be that my impressions were a little one-sided. That I can hardly help. I was thrown a good deal with Dr. Bradford of Montclair and Mr. Gordon of the Old South Church, Boston, with Professors Briggs and Francis Brown, with Dr. Munger and the theological faculty of Yale, and their assiduous kindness and hospitality fenced me in with a cordon which prevented me from seeing people of a different kind. But I am not speaking of America in the abstract or America as a whole, but simply of New England and New York as I saw them.

Concerning Yale, which really drew me across the ocean and chiefly occupied me while I was on the other side, I might say, and, indeed, if I were to do justice to my feelings, I should be obliged to say, very much. It is to me a bright and beautiful recollection. The cultivated, but genial, social life, the cordiality of the professors—a genuine product of American soil, not even suspected in English universities—the exuberant vitality of the undergraduates, the sense of moral soundness and of true, if unostentatious, religious principle, the charm of the elm-lined streets and of the historic rocks, the continuity with the past and the promise for the future of a country in which Yale is a typical university, made my whole visit an experience as delightful as it was interesting. My specific work brought me into contact, no doubt, with the more religious side of the university, and especially with the essential Congregationalism which is at the core of it; but I think I kept my eyes open to other things, and I cannot but say that nothing better could happen to the old universities of England than that they, from which Yale obviously derived its origin, should deign to learn from their offspring on the other side of the ocean.

It must not be forgotten, while I speak in this way about the America which I saw, that I went to America in some ways too absorbed in a mission to be a very detached observer. Perhaps some day I shall visit the States really to see them, to appreciate the beauties of nature which I was not able in the present instance to see at all, to grasp the idea of the great West, which is already so large a factor in the life of the United States, to know men at leisure and to ripen those happy acquaintanceships and friendships which, in the rush and strain of work,

were begun. But I went this time in obedience to a call of God, simply to say one thing on the subject of preaching. The readers of these columns may be curious to know whether I felt that the message had been in any true sense delivered by the messenger or received by those to whom he was sent.

The future alone can give material for answering such an inquiry. But I should like, in devout gratitude to God, to say that I was surprised at the response which was immediately given. My message, I knew, was not palatable. There was nothing in it to gratify pride or to encourage self-indulgence. It necessarily traversed some opinions which are earnestly held by the older divines and it made demands on the students which men are not usually eager to entertain. But notwithstanding all this it was made plain to me by some that they recognized the voice of God in what was said, while others who did not perhaps detect that divine message were singularly kind and considerate to the lecturer. And already testimonies are coming in from ministers on this side the ocean that the message delivered there is being received here. For this I am more thankful than I can express, and I feel a new gratitude to the country and to the university which gave me this opportunity of speaking to so large a number of Christ's ministers in different parts of the world. I reached home after the exacting labors of my visit somewhat jaded and exhausted, and for these few weeks work has been hard and the wheels have driven heavily. But I am free to confess and to believe that the labor was not in vain in the Lord, while my memory is enriched with countless acts of kindness and beautiful revelations of the American heart which I trust I shall cherish forever.

ONE ASPECT OF CHRISTIAN LIBERTY.

BY REV. A. H. QUINT, D. D.

Heresy trials, so called, are not popular. They seem to assail the right of every man to frame and hold religious opinions without dictation from others. Every person is responsible solely to God so far as his religious views are concerned. No man can require another to believe anything, nor can any number of men acquire by association any more power than a single person possessed. You cannot hear the sound of an hundred cannon fired together any farther off than you can hear the sound of any one of the guns fired alone. This does not mean that one may rightfully believe what he pleases, for he is responsible to God, but he is not responsible to man. Heresy trials appear to infringe upon this principle. A natural sympathy is awakened for one who is accused of heresy, and an appeal to sustain the spirit of progress finds a ready answer.

May we not sometimes mistake the question? Are we sure that the right of private judgment is certainly assailed in every charge of want of conformity to some standards? With no sympathy for such trials, and with no faith in their efficiency, I think we should, in any such case, ascertain the precise point at issue and judge fairly those who feel obliged to press obligation to pledged standards. History is not always fairly read. For instance, the Act of Uniformity of 1562

in England, which resulted in the ejection of 2,000 ministers from their parish churches, is usually held up as an act of outrage. Do we remember that these men were supported by taxation, and preferred to resign rather than obey statutes of the realm? Still, further, do we remember that the Parliament which had placed these men in office had, in 1642, ejected more than 2,000 ministers from their lawful holdings to make room for their own set, and that the act of 1662, in many cases, merely replaced, into their legal rights, the sufferers of twenty years before? Was it absolutely unreasonable that the state which, in either case, supported these men by taxation should establish the terms upon which such support should be rendered? Not one of those men's Christian liberty was infringed, for not one of them was obliged to remain in service if he did not like the conditions.

A trial fresh in mind, whose details I do not care to review, may deserve careful consideration. It is easy to say that its result was a violation of Christian liberty, an exercise of tyranny, a bar to progress and a defiance to the spirit of the age. With certain premises and conditions omitted it is easy to show that it was all these. But is it just and wise to omit all these premises and conditions? Whether there was a neglect of due attention to certain minor methods and formalities in the course of the proceedings, I am not prepared to discuss. Everybody knows that, with the most punctilious observance of every discoverable semicolon in the law, the principle at issue would have been precisely the same and a decision against the respondent would have been equally denounced. The great question was far above an obscure medley of rules and forms; the decision upon which rules, however, reached by an overwhelming majority of able and learned men, it is as fair to presume was correct as to presume it was incorrect. Men readily evade main issues by hiding in a cloud of smoke, and smoke is very cheaply raised by burning very cheap twigs. The real issue was whether the Presbyterian Church was blame-worthy for insisting that its ministers should conform to the standards of the church in their official teachings. Could the church which gave a man his official authority to teach determine that it would withdraw that official authority in case he ceased to meet the expressed terms upon which the church gave him its sanction—terms to which he had voluntarily pledged himself? If the church does this, no matter by what methods, the act is the supposed grievance against Christian liberty. It must be remembered that the church had reserved to itself the right to decide whether the minister had or had not ceased to be in harmony with its standards, and the minister had knowingly agreed to this form of government.

Upon looking into the Presbyterian book of discipline we find that every ordained minister at the time of his ordination answered affirmatively three questions:

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?
2. Do you sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures?
3. Do you approve of the government and discipline of the Presbyterian Church in these United States?

The Presbyterian Church is an association wherein membership is purely voluntary. This association has adopted certain rules and standards as essential conditions of membership. It devoutly believes these standards to be according to the Word of God. When it affirms "the Scriptures of the Old and New Testaments to be the Word of God" the meaning cannot be mistaken. The Scriptures must be inerrant because they are the Word of God. It invites to its ministry only such as accept these standards, and it plainly puts a bar at its door against all others. It invades nobody's Christian liberty when it limits its invitation to persons who can conform to its conditions. Any man living within the territorial bounds of a presbytery can preserve his religious liberty by staying outside of the Presbyterian fold if his conscience objects to the Presbyterian standards, and any member who finds himself getting out of harmony with his surroundings can readily withdraw. The real question is whether the true principle of religious liberty demands that one may, without molestation, teach doctrines contradictory to those of the church which admitted him upon his assent to those doctrines. I confess to much sympathy with the majority who were in the painful dilemma which confronted them. They had to decide between loyalty to the standards of their church and a dislike to appear despotic or ungenerous.

We ought to remember that they could not avoid the issue. It was forced upon them. The church was boldly challenged by theories and assertions which it is hard for any reader to think are admissible by the Presbyterian standards. Public teachers of such theories would not be and could not be silent. To insist that religious liberty means the right to hold and teach doctrines the opposite of those to which it is supposed one had promised conformity, and still remain within their fold, is not calculated to promote true progress. I do not say that this has been done in any particular case, but I do say that we should not be mystified by the words religious liberty, or imagine that such liberty is an issue when it is not.

The difficulty seems to be in the nature of the Presbyterian Church; that is, the difficulty of uniting progress of thought with inflexible standards. In fact, the thing is impossible. The creed, made 250 years ago—extended, complicated, iron-bound and riveted—does not admit of dissent. And yet it infringes upon no man's religious liberty. If he remains under it it is because he chooses to do so. That those who are tired of it may have reasonable time to aim at modifications is, of course, clear. But a failure to succeed suggests the natural and honorable relief which is possible. There is no possibility in any church in this land of any man's being deprived of his religious liberty.

But trials for heresy always have one remarkable effect. They sow the alleged erroneous doctrines broadcast over the land. A relative of mine, in his old age, although past labor thought it would be an excellent work to pull up the beautiful, but detestable, white-weed which was growing along the roadside. He did it well, and to perfect his work he buried it in the great muck-

bed. The farm next year was thereby thoroughly covered with white-weed.

THE MORAL BEARING OF GOOD ROADS.

BY PROF. JEREMIAH W. JENKS OF CORNELL.

The present lively agitation of the subject of the improvement of our country roads that is so manifest in all our newspapers, in bills before legislatures, in farmers' institutes, in road congresses and elsewhere is one of vast importance. Most of the arguments that one hears turn upon the excellent economic effect of good roads. We are told how much they would lower the cost of transportation, how great a saving of horses and wagons they would effect, how rapidly they would increase the value of neighboring land, etc. A more indirect, but more important, influence of good roads would be that exerted on the moral life of the community.

The most obvious effect of the condition of country roads, when the question is considered from the moral standpoint, is that upon church attendance. Those of us who have had the good fortune to pass a part of our lives on the farm remember how on Sunday mornings a rain that made the roads muddy and heavy often lessened very materially the numbers present at morning service, whereas in times of good sleighing or wheeling the sheds were filled with teams and the church with hearers. To be sure, some few families regularly attend church service regardless of minor hindrances, such as poor roads and rainy weather. Of such sound stuff are deacons and class leaders made, and rightly. But, after all, seriously speaking, the church as a moral influence in the community must make its power felt on those whose allegiance is less firm and those who are rather relieved than otherwise when they find a good excuse for remaining at home. A well-built Telford road is not appreciably harder on either man or beast in rain than in sunshine, and thus cannot serve the purpose of the excuse seekers. It would bring more to the weekly prayer meeting than an exhortation from the pulpit.

A second institution, whose moral influence stands next to that of the church, often, indeed, in advance of it, is the school. I have known, to be sure, young men who have walked to school in the country three miles over our ordinary country roads, winter and summer, rain or shine, mud or dust, for a whole year, without being once absent or tardy. Even bad roads cannot quench the thirst for knowledge in some cases. But, unfortunately, not all young people have a burning love for the district school, and in consequence, as in the case of the dilatory church-goers, the rough road, literally as well as figuratively, should be made smooth.

It is a question often mooted if everything connected with politics in our country is not immoral, but disgust on account of some corrupt practices must not blind eyes to the fact that the state is a great moral organism whose power for good or evil is almost limitless. From Plato and Aristotle to Lieber and Bluntschli and Spencer all thinkers are agreed that the art of governing is the noblest of all arts, though opinions differ widely as to methods and forms. Yet, whatever the form, it should certainly be allowed to work out its principle.

In a democratic government surely the people should express their will, but bad roads often prevent this. We know how earnestly the party leaders, whose strength lies away from the cities, always pray—the nature of the prayer is not here in question—for fine weather immediately before and on election day, that the roads may be good. "The voice of the people is the voice of God" is a maxim on which it is easy to throw discredit; but every believer in a republican form of government thinks that the will of the people in the long run is on the side of justice and truth and morality. That being true, our bad roads have often stood in the way of moral advancement.

No one doubts that civilization, and with it moral culture, goes with a free, developed society. There may well be overcrowding that leads to immorality, but the higher life that comes from contact with refined people, as well as many of the agents of refinement and culture, in the noblest sense of that abused word, cannot be developed in solitude or in a crude, half-formed society. Our country people suffer more than they or others are aware from isolation. Good roads, that would permit neighbors living five or ten miles apart readily to visit one another, whatever the season of the year, would remove this evil.

So, too, our farmers need the opportunity for more frequent attendance on lectures of a high class, concerts by masters, social gatherings of all kinds. With good roads, so that they could more readily get to the nearer towns, these benefits might easily be enjoyed. I am aware that many farmers and others consider the influence of the town bad for young people, and would reply that the harm of frequent visits to town would be greater than the good. Often, however, if not usually, the "young man from the country" who falls into the hands of the city "shark" gets into his trouble in his endeavor to satisfy appetites acquired nearer home. The dives of a great city are often no worse breeding places of vice than the crossroads saloon whither the country lads are driven by the monotony of their daily life. The possibility of a swift drive over a fine road to attend a good entertainment ten miles away would have kept down the evil in many a boy. The prospect of a three or four hours' slump through mud and over stones would lessen materially any one's desire to hear even Patti.

There can be no question still, I think, in spite of the above consideration, that the drift of so large a proportion of our best young men toward the cities is in many ways unfortunate. If, however, to the advantages of the farm could be added those of the city, or even those of the small town, many more would wish to stay on the farm. Good roads unite these advantages in many cases. This fact accounts for the fine country houses that spring up near every city as soon as a good road or an electric car enables people to live there and yet reach the city readily. This life in the open air, with all the beauties and stimulating influences of nature around one, is the best for health and comfort and, partly in consequence of that, for morals, if to it can be joined the benefits of contact in a social way with the best of one's fellows.

Even the economic argument, of which we spoke at first, is not without its moral

bearing. Thrift is a virtue, as all those who have to deal with paupers earnestly believe. A county in Indiana, some years since, made its roads the best in the State. Not long afterwards it was remarked that in that county the breed of horses was finer than before, more buggies were sold there than elsewhere in the State; the farmers were taking pride in their stock and farms and no one doubts that the improvement was felt in the whole home life.

It may seem that too much is made of the influence of one slight cause, but causes that affect civilization are usually slow and quiet in their workings. Society is not a machine that is built in a day. It is a great moral organism that grows, and a little force constantly exerted may determine largely the nature of the growth. A factor that affects the church, school and social life as much as do roads cannot but be, in the long run, powerful in the development of a higher and better society.

SCROOBY CLUB SKETCHES.*

XXV. SUBSEQUENT DEVELOPMENT OF CONGREGATIONALISM.

BY REV. MORTON DEXTER.

Attention necessarily has been fixed largely upon the material side of the growth of the Plymouth Colony, because for some years it was uncertain whether the enterprise would live or die. It is not to be inferred, however, that even during this period of struggle and distress the Pilgrims were forgetful of their determination to rule themselves, under God, in ecclesiastical and religious affairs. But it was nearly ten years, as has been said, before they obtained an ordained minister, and it was nearly nine years before the second church in New England—that in Salem, formed Aug. 6, 1629—was organized. Thus left to themselves, they practically were forced by circumstances to adhere to their theory of an independent, self-governing church, as otherwise they might not have been. Moreover, they not only learned to believe more firmly than ever in this theory, but also, when the time came, they served as a notable example of its excellence in practice.

The Bay colonists also felt the controlling force of the conditions of their new life. At first, owing to certain reports which had reached them in England, they were prepared to distrust the ecclesiastical methods of the Pilgrims. But when Dr. Samuel Fuller, a deacon in the Plymouth Church, had explained these—during his visit to the Bay to render medical aid to the early settlers at Salem in their epidemic of fever and scurvy—Endicott, their leader, was fully convinced that the Pilgrims had been misunderstood. Thenceforth, therefore, the example of the Plymouth church had its due weight. In 1644 Mr. W. Rathband, in his *Brief Narration of some Church Courses*, etc., wrote that he had been told by "Mr. W. [possibly Winslow], an eminent man of the Church at Plimmoth . . . that the rest of the Churches in New Eng. came at first to them at Plimmoth to crave their direction in Church courses, and made them their pattern." Moreover—and it is somewhat surprising that the result should have come to pass so soon—the Salem colony had been ashore only about a month when it formed

an independent church for itself, and not only elected and ordained its pastor and teacher, but did so in spite of the fact that each of them formerly had been ordained in England. Moreover, they recognized the fellowship of the churches by inviting the Plymouth church to be present at the succeeding ordination of elders and deacons, and Governor Bradford and others, although detained by stress of weather, arrived in time for him to give the right hand of fellowship. The action of the Salem men was not only Separatism but Congregationalism and, although it caused outspoken alarm among patrons of the colony in England, it was imitated by others as new churches were needed and organized.

But the freedom of modern Congregationalism had not yet been attained. The ruling eldership continued to exist and to exert its abnormal and cramping influence. In the Plymouth church there was but one elder during its early life, William Brewster, and he guided his fellow-members so wisely and so much by the mere weight of his exalted personal character that, although the eldership received honor through him, it was the man rather than the official who exerted the influence. But in the churches of the Bay Colony the ruling elders were conceded and exercised a domination quite inconsistent with the proper liberty of the other members. So great was the authority yielded to them that in Rev. Richard Mather's volume, *Church-Government and Church-Covenant Discussed*, etc., printed in 1643, it is declared that although the power of government in the church should be given "neither all to the people excluding the Presbytery, nor all to the Presbytery excluding the people," nevertheless the reason why the presbyters or elders can do nothing without the consent of the people is that when they do their duty the people ought to assent to it, and "if any man should in such a case willfully dissent, the Church ought to deal with such an one, for not consenting." That is, the elders should rule the church and, if any lay member should object, he should be disciplined. Some individuals and some churches held a more liberal theory but this prevailed commonly. The famous Cambridge Platform, drawn up between 1648 and 1651, takes the same ground in substance.

Moreover the power of the elders tended to increase rather than to diminish from the first. It was a result of the old endeavor—a characteristic of Henry Barrowe's and Francis Johnson's scheme of church government which has been described earlier—to manage a Congregational church on a Presbyterian theory. As the churches multiplied of course the influence of this theory was extended, and as the Bay Colony soon became much more extensive, numerous, wealthy and influential than the Plymouth Colony, and in time absorbed it, the type of Congregationalism in the Bay Colony became dominant generally, especially as the Plymouth church still retained the formal eldership. Both the direct testimony and the indirect—including that drawn from criticisms upon the New England way—show that this type was not truly democratic. It was not such Presbyterianism as had become controlling temporarily in England but it was not Congregationalism. Indeed, half a century later many churches

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had ceased to elect ruling elders but their power remained in the hands of the pastor whose veto outweighed the vote of the whole church. Meanwhile in 1682 the Half-way Covenant, admitting orthodox and moral baptized, but not necessarily converted, persons to all church privileges except the Lord's Supper, had been adopted, and grave and wide-spread demoralization had resulted.

This condition of matters continued until 1705. In that year the Boston Association of Ministers adopted sixteen proposals which they submitted to the other similar associations in the State for approval. The most important of these proposals involved the membership of all ministers in associations; the union by delegates of these associations in an annual meeting; the establishment of a standing council, composed of the members of this delegated association and of a proper number of other delegates, apparently to be laymen, representing the churches; and the control of all church affairs throughout the State by this standing council. This practically meant the destruction of whatever measure of independence still remained to the individual churches. In Connecticut three years later, in 1708, a synod met at Saybrook—consisting of twelve ministers and four laymen chosen by the ministers of all the churches and authorized and summoned by the General Court—reaffirmed the Savoy Confession and the Heads of Agreement adopted in 1690 by the leading Congregational and Presbyterian ministers of London, and drew up the famous Saybrook Platform, which provided a system of consociations for the government of ecclesiastical affairs in that State. This was another step, and an equally important one, in the direction of limiting the freedom of the churches. They at once awakened opposition and criticism, although they long continued to possess influence, and Consociationism still exists in Connecticut, although in name more than in substance.

They led, however, to the final step in the process of developing ancient Congregationalism into essentially its modern form. In 1710 Rev. John Wise, pastor of the church in Ipswich, Mass., gave to the public a little book called *The Churches Quarrel Espoused; or a Reply in Satyre, to certain Proposals made, and in 1717 he brought out another book entitled A Vindication of the Government of New England Churches, Drawn from Antiquity; the Light of Nature; Holy Scripture; its Noble Nature; and from the Dignity Divine Providence has put upon it*. These books were read widely and had a great influence. Probably their author only meant to recall the churches to the ground taken in the Cambridge Platform, but he started a movement which carried them much further, aroused the laity to the danger of being deprived of their rights, and led by degrees in due time to the abolition of the ruling eldership and the recognition both of the democratic character of the government of each church and also of its independence, yet in genuine mutual fellowship. Thus the spirit of the Plymouth Pilgrims at last became that of New England and now is that of Congregationalists throughout our country.

It has been proper, and in a sense necessary, to outline thus the development of

Congregationalism in times subsequent to the period naturally covered by these sketches, because the success of the undertaking attempted by the Pilgrims, that of founding "a free Church in a free State," cannot otherwise be understood fairly. They "builded better than they knew," indeed. The later development of their ideas of spiritual and ecclesiastical truth has proved to be along the very lines which they laid down. Their purpose in leaving England was attained by them, and it also has been fulfilled by their spiritual children, of whom many are also their descendants in the flesh, more richly than they ever can have dreamed possible.

THE PRESBYTERIAN SITUATION.

BY REV. ISAAC O. RANKIN, PEERSKILL, N. Y.

The sight of men engaged in deadly earnest, carrying through a task which they believe to be for the glory of God, kindles enthusiasm, if we are in sympathy, or admiring sorrow, if we believe their efforts wholly misdirected. I have never questioned the earnestness or devotion to duty of those who have just given their verdict in the case of Dr. Briggs, but I believe that their earnestness was misdirected and their conscientiousness mistaken.

It may be possible to sum up the results achieved from two differing points of view. From that of the conservative or reactionary Presbyterians much has been accomplished. The Bible has been vindicated. The church has been purged. An irritating personality has been rebuked and eliminated from the counsels of the ecclesiastical courts. The revolution in theology, which had made such threatening progress, has been rebuffed. All this is gratifying to the conservative soul. It means, he fondly imagines, peace after strife.

Does it mean peace, however? Will the silencing or thrusting out of the irritating personality hinder men from thinking? Revolutions suppressed are like volcanic craters covered—the subterranean forces only gather force for an explosion. Peace and truth are inseparable companions, and it looks to many of us as if the Presbyterian reaction had shut the door in the face of truth. The convicted heretic, with his frank and fiery contempt for his opponents, was irritating, no doubt—not a wise or winning leader, or a smooth-spoken antagonist—but what if he were right, and in making the rebuke as crushing as possible his judges have only put themselves more hopelessly in the wrong?

From another point of view, also, much has been accomplished, but not at all of so hopeful a tendency nor do the probable results promise to the Presbyterian Church that peace which the victors in the contest have been seeking.

The personal element of the contest perhaps should count for least of all, although it is for the moment the most prominent feature of the case. Dr. Briggs has been made the most famous living theologian, and has secured a popular audience such as he could in no other way have hoped to win. Some have been forced out of the church, others are racked with that uncertainty as to the path of duty which is the severest trial of conscientious men. The Presbyterian Church, we believe, can ill afford to advertise the heresy of its most

famous teacher, or to lose these ministers and members.

The effect upon the church itself is more important and more to be regretted. It has, from its own point of view, vindicated the Bible, but at the cost of assuming an apologetic burden which may well appall any sober man who is acquainted with modern research in Hebrew or accustomed to weigh the evidence of history. Henceforth it is essential to the Presbyterian faith not merely to believe that the Holy Ghost speaks to men through the Bible, but also that the Bible in all respects is errorless; not merely that the prophecy of Isaiah is Scripture, but that only one hand had part in its composition; not merely that the Pentateuch is the word of God, but also that Moses was sole joint author.

It was sufficient to believe that the Bible was the inspired record book of the kingdom of God, but now Christianity itself is put at hazard if the least error can be shown. The doctrine of the Book must now precede and condition the doctrine of the Holy Ghost, who uses it as His sole instrument, and a Presbyterian minister may be proceeded against for heresy in believing that the vast majority of Christians are saved, in spite of the fact that they never read the Bible. Here is a strange mixture of archaeology and uncharitableness surely, for a church creed!

Some of these conclusions will be disputed, but they may all be logically deduced from the action of the court of last resort of the Presbyterian Church. And the worst of it is that is the court of last resort. Dr. Briggs and others, who are advising us to remain in the church and fight, are urging us to revolution. Ordinary utterances of the General Assembly may be neglected, but not its final decisions in cases of discipline. From these there is no appeal. The Westminster Confession as thus interpreted loses all flexibility. There is no longer any chance for a man of the least peculiarity of thinking to pass through into the ministry. "Broad churchmanship" is excluded, a clear gain, perhaps, from the conservative point of view, but a distinct loss for every man who is a Christian first and a sectarian afterward.

All this will tend to make the Presbyterian path stony for the feet of studious and high-minded candidates for the ministry. Young men at the entrance upon their life work do not like to be tied fast to a doubtful hypothesis in matters which belong of right to scholarly research. Most of them pass through the "broad church" stage of thinking at some period of their training, even though they may ultimately pass out of it. They will think twice before committing themselves to the Westminster Confession as interpreted by the assembly of 1893.

It is a thousand pities that the difficult critical questions involved in this controversy should have been forced prematurely into popular and unlearned discussion, and that the educational and evangelical work of the church should be crippled by controversy and division. The victors in this contest think that they have conquered peace, but others of us see only promise of heart-burning controversy. They believe that they have made an end. We fear that it is only the beginning of an evil time.

The Home.

"AS ONE WHO SERVES."

BY ELLEN HAMLIN BUTLER.

It was after a meetin', four years back,
In the revival time;
The night was windy and bleak and black,
The hills were awful to climb;
But every seat was crowded so
That the men folks had to stand,
And all in a hush we rose to go,
For the Lord was nigh at hand.

I've never forgotten how Brother Hall
Spoke out at the very end;
His words were mighty, like those of Paul,
And I felt the Spirit descend.
But we drove through the shiftin' storm—
Jacob and I alone—
My heart, that had been so glad and warm,
Grew cold and dead as a stone.

I thought of the stars in our pastor's crown,
Of the days that he spent with God—
The very work that our Lord laid down,
The very path that He trod.
Then I thought of the life that I have to live,
The life to which I am tied,
And only a woman's work to give
To the Saviour until I died.

Then, just as my heart seemed nigh to break,
It came to me, full and clear,
There were those who lived for His comfort's
sake

While He was sojournin' here.
His human life to our minds seems dim,
Like a far-off heavenly dream,
But somebody had to make for Him
That garment without a seam!

After the long, long mountain fast,
When He prayed for His heart's desire,
He came from the chill of the night at last
For slumber and food and fire.
I think that Martha prepared His bed
With a thrifty housewife's care,
That He might find for His weary head
A rest and a welcome there.

O, how I wished He had come to me!
And then, from His spoken word,
I knew that I, too, in my home might be
A minister of the Lord.
For I've not the gift of a ready speech,
And my work is of every day,
But I'll make the everyday comfort reach
Straight into His children's way.

And as I whispered a prayer to heaven
The wind from the hills went down,
And I thought, "If I'm servin' I'll be for-
given."
For the lack of stars in my crown.
My home is Christ's." And I raised my eyes,
But, will you believe it! far
Above our roof, in the breakin' skies,
Shone His answer to me—a star!

The amount of trash which is written nowadays by women for women in the "society column" of daily newspapers calls forth a spirited protest from a writer in the *North American Review*, who makes the caustic remark, "Well for the men that such columns are so labeled, otherwise they might read themselves into attacks of nausea." The topics discussed by these writers usually deal with such important subjects as "actresses, clothes, Russian tea, complexions, corsets and sleeves." Aside from what Silas Wegg calls the "weakening effect on one's mind" to read this pabulum, there is a subtle moral poison diffused

through these society columns to which no thoughtful woman can be indifferent. The robing of one's person, or the furnishing of one's "boudoir"—there is nothing so vulgar as a bedroom in the vocabulary of this class of writers—or the tint of one's newspaper is made to appear of far more consequence than health of body or sweetness of disposition or unselfish service in the home. The emphasis is put in the wrong place. It is pitiful to see really sensible young women trying to adjust their lives to these false standards. One feels like crying out to them, as did Maria Mitchell to the Vassar College students: "O girls, you are throwing away infinities for infinitesimals!"

We are not accustomed to look to France for a literature which embodies the highest ideals of noble living, but the new book called *Youth*, by Charles Wagner, is a perfect mine of moral richness. Young people themselves who have reached the critical point in their personal history when they begin to consider what life really means will be stirred as by a clarion call in reading its pages, because they pulsate with the eager, throbbing spirit of today. Fathers and mothers who feel themselves baffled in trying to save their children from the harmful influences of a materialistic and skeptical age, and teachers who are puzzled as to the best means of directing youthful enthusiasm into safe channels, will find this book a key to unlock many difficulties. The joy of healthful amusements, the true value of work, the depression which comes from thinking and living badly, the place of woman in the heart of a young man, the effect of artificial living, the absolute necessity of positive belief in the gospel, these are a few of the topics which the author treats with a masterly insight into the needs of the age. No more valuable contribution to the literature bearing upon the fundamental principles of family life has appeared for a long time.

In a certain pastor's class in Franklin County is an old lady of eighty-eight who is a wonderful embodiment of the womanly virtues which formed the text of a recent Sunday school lesson. When asked to explain the secret of her happy and useful life she said that, first of all, she had lived simply, never indulging herself in what are called luxuries. Next, she had always kept busy both with hands and mind. She thought of other things than the care of her home. She was a thorough student of the Bible and a constant reader of religious and missionary literature, thus keeping in touch with the progress of the Lord's kingdom throughout the world. This kept her out of mental ruts while living a life of toil. She had broad visions of truth and so grew with advancing years. Her recreation she found in change of work and expressed the opinion that people die from worry much oftener than from overwork. When asked how she managed the trials of life, especially the sacrifice of three sons to save the nation, she replied: "I learned long years ago to put my trust in God. I do the best I can and leave the rest with Him." Simple living, noble thinking, busy hands and a steadfast confidence in the Eternal Goodness. Can modern times furnish a better philosophy of life?

THE MORAL EFFECT OF PRETTY GOWNS.

BY MRS. M. E. SANGSTER.

I have chosen the adjective "pretty" rather than "elegant," "costly" or even "tasteful," because "pretty" is exactly what I mean. The other day at sunset I was on my way home, after hours of absence, and, with the pressure of desire to be beside my own hearth, felt little inclined to stop anywhere. But as I passed a neighbor's a girl I know tapped on the window and then ran to the door, throwing it open so that the light in the hall streamed out on the shadowy street.

"Come in, dear," cried my girl friend, coaxingly, "I have something to show you."

So in I went and with real interest examined the lovely water-color, framed in carved white wood and gold-leaf, which Fanny's friend, the young artist who is studying at the League in New York, had sent her for a birthday present. As I said, I know Fanny, who is one of my girls, and I know her John, and they both occupy a warm corner in my heart. One of these days they are to be married, and I think they will be very happy, so congenial are their tastes and so generous are their sympathies.

What has all this to do with the moral effect of a pretty gown? More than you imagine.

Fanny's mother died five years ago and Fanny has been mother as well as sister to three brothers, bright, sturdy little fellows, rapidly shooting up to tall, aggressive adolescence. Fanny has had a great deal to do, far too much for one so young, if Providence had not ordained it as her duty, and some time ago she began to feel that she had no time to spend on her dress.

"It is as much as I can do," she told me, "to slip into a wrapper in the morning and stay in it all day; I haven't time to put house dresses on, much less to make them, and then John never gets here before nine o'clock. When I expect him I make a toilette on purpose."

Meanwhile, the boys were growing unmanageable. They were bright, loving fellows, but the street was growing increasingly attractive to them. Of their father, a lawyer, absorbed in his profession and a recluse in his library when at home, they saw little. It depended on Fanny to tide her brothers over the critical time when boyhood's bark slips over the bar into the open sea of manhood.

Fanny and I put our heads together and I urged upon her the trial of personal charm as a home missionary effort. I begged her to discard her wrappers. They are garments fit only for one's dressing-room or for an invalid's leisure. "Let your brothers see you simply but prettily dressed every day, looking bright and neat and sweet, with little touches of adornment about your costume, and observe whether or not the effect will not be for good."

The effect was at once visible in the line of a certain toning-up of the whole house. It is not for nothing that the soldier in service is required to keep his uniform and accouterments in perfect repair and in shining cleanliness. A profound truth lies under the strict requirements of military discipl-

pline, for he who is negligent of the less will inevitably slur the greater.

Fanny's simple gray cashmere, with its pink satin bows, made her more careful that her table should be attractively appointed as well as generously provided with viands it made her intolerant of dust in the parlor it sent her on a tour of inspection to the boys' rooms. She found, she could not explain how, that she had time enough for everything, time to go walking with her brothers, time to talk with them over school affairs and over the matches and games in which they took delight. The boys realized that they counted for a good deal in their sister's eyes, that she thought it worth while to dress for them, and they were, therefore, on their best behavior.

You can fill out the story for yourselves. Perhaps some of you are at work in Sabbath schools and working girls' clubs and young people's reading-rooms. Do not make the mistake of supposing that there is any merit in going into these benevolent works in a dowdy gown or an unbecoming hat. Try the effect of a pretty toilette; you will discover it to have far-reaching influence on the side of good morals.

THE NEW BROWNIE.

BY HARRIET PRESCOTT SPOFFORD.

Whether or not women ever attain the right of suffrage, they come in for the benefit of much accomplished by the intellects of those that have it. One could hardly have dreamed that they in especial were the gainers by the wonderful developments of electricity, but it seems that it stands ready to come into their households as a near and close friend. Of course, as we usually find the case, it is the wealthier household that will be the first to reap the benefit of electricity, as it will cost some \$1,500 to construct and introduce the complete system into an isolated country house, although very much less when several neighbors share the same power. The multiplicity of the uses to which the power can be turned makes it evident that before a great while electricity must be furnished to any house ready for it, as gas is now, and with cheaper results in the long run. It can now be used for cooking, and attention is being paid to the further development of its capability in that line; but for boiling coffee, eggs or anything else, cooking light pancakes, warming up *entrées* and cold meats, it is absolutely perfect. It can heat the flat-irons, too, and that at a cost of only about five cents an hour, a wire from a lamp socket where there is incandescent lighting heating an iron sufficiently for work in a few seconds. It can be attached to an ice cream freezer, and make ices possible without fretting the one who has previously turned the handle and been made liable to take cold. It can be attached to the dumb waiter, to a ventilating fan—healthy in all temperatures and precious beyond words in hot weather—to a pump and fire-engine that would be invaluable in lonely country houses far from the saving strength of firemen. It can run elevators, moreover, and that so cheaply that stairs, those foes of womankind, can be kept for the beauty of graduating distances only, the elevator costing some \$2,000 to build into the new house but being operated afterward at a

cost of only about \$50 a year—the affair so simple that a child can direct it, since it stops automatically, comes when it is called and is controlled from every floor. The old burglar alarm, too, which was always out of order under the former system, with something happening to the little battery in the cellar, is now an effectual safeguard, and the bells that never tinkled when you wanted them and always tinkled when you didn't now ring like well ordered servants. In country houses it may be used with a wind-mill and the storage of power produced applied to sawing wood, chopping feed and countless other outside purposes; possibly before long it will run the mowing machine and the cultivator and take the place of horses and many men. But most and best of all, it can be used now for lighting a house from top to bottom, in every closet and dark place, with perfect safety, with a soft, daylight luster, the wiring costing an average of two dollars and a half a light in the first place and the current costing no more than gas. What more there is for electricity to do in the house remains to be seen, but apparently it is going to take the place of the fabled brownie and make work easy and life twice as pleasant there.

FAIRS AND EXPOSITIONS.

BY H. W. DUNNING, YALE UNIVERSITY.

A modern great international exposition is merely a fair of the olden time and of the old world changed to suit the requirements and conditions of modern times. At the present day, in countries where ancient customs still hold sway and where the primitive bridle path has not yet given place to the steam engine, as in Siberia and Eastern Russia, the old fair still maintains its important position.

A fair was originally a festival held by heathen nations in honor of some of their divinities and among Christian peoples in honor of some saint. The etymology of the word shows this beyond doubt. The word *fair* in this sense is derived through the French *foire* from the Latin *feria*, which means holiday. This latter is merely a contraction of the words *holy day*. Almost all European languages show this fact equally clearly. At first the people came to these festivals from religious motives, but this feeling soon gave way and the solemn festival degenerated into a gathering for purposes of trade and amusement. A good example of this today is the great fair at Tanta, in Lower Egypt. It was founded to celebrate the *molid* or birthday of the patron saint of the country, Said Ahmed el Bedawi. It is true that the fair is opened by a procession with the canopy from the saint's tomb borne in front, and that most of the visitors probably pray at least once in the mosque, but the main object of most of the people seems to be to trade and to enjoy the numerous shows of all sorts.

Before the beginning of the Christian era fairs flourished in Egypt in connection with the religious celebrations. Herodotus gives an interesting description of one which he witnessed at Bubastis. In Palestine we find that Tyre was a great center for fairs. The twenty-seventh chapter of Ezekiel describes at length the variety and value of the merchandise dealt in there. In Greece advantage was taken of the assembling of

the people at the Olympian, Isthmian and other games to promote commerce and trade. If a man had invented a new contrivance, or an artisan had succeeded in producing something unusually fine, he found here a splendid opportunity to display it to people from far and near. Did a playwright produce a new play or a juggler learn a new trick he exhibited it here and the crowds dispersing to their distant homes spread his fame in all quarters of the known world. At that time everywhere, and especially in Greece, traveling was very unsafe, owing to the continual petty quarrels between the different states, but during the time of these games an armistice prevailed and safe passage to and from them was allowed to all.

In the Middle Ages the center of civilization and commerce was transferred to Western Europe. The ways and means of transportation and intercommunication were yet undeveloped and so the people were obliged still to depend upon the fairs. As it was almost impossible to travel in the winter and spring on account of the snow and mud and as the summer was often hot they were usually held in the autumn.

In the time of Charlemagne great fairs were held at Aquisgranum, now Aix-la-Chapelle, and at Troyes, now Trenes. In those days the practice of clipping and punching holes in coins prevailed to an alarming extent and the merchants were obliged to take them according to weight. The system of weights used at the Troyes fair spread all over the western part of Europe and is today in use for weighing precious metals and drugs. The fairs of Champagne, Brie and Lyons were famous in the Middle Ages. Special privileges were granted them by charter and they lasted until a comparatively recent date. The two former are mentioned by Sidonius Apollinaris, a writer who flourished about 427 A. D. In 1217 Raymond IV., Count of Toulouse, founded a fair at Beaucalre which is still in existence. It lasts from July 22-28 and is attended by merchants from all parts of Europe and the Levant. In England the great Stourbridge fair has been annually held for many centuries and was finally discontinued only forty years ago. It received its first charter in the twelfth century, but tradition assigns its founding to the Romans in 207 A. D. These were all fairs for general traffic and there were many others like them. There were also numerous special fairs for the sale of horses, cattle, wine, produce, crockery, etc. At all fairs there were special arrangements for the payment of debts and courts to enforce them. These corresponded closely with those established by the old Aztecs as described in Prescott's Conquest of Mexico.

At the present time the most important fair is that held at Nijni-Novgorod from Aug. 5 to Sept. 15. Merchants from all parts of Europe and Asia gather here and it still maintains its position. This town has an unusually advantageous situation, for, besides railroad communication, there are the Volga and Oka Rivers which furnish more than 3,300 miles of navigation exclusive of their tributaries. Next in importance is the fair at Tanta, which has already been mentioned. More than half a million people assemble here in August. The fairs at Leipsic are well attended and are increasing in actual business done, although per-

haps not in apparent trade. Things that can be sold by sample show a falling off, while those that cannot show an increase. The Easter fair is renowned throughout all Europe on account of its trade in books.

Other important fairs are held at various places in Europe, especially in Russia. They are also common in Asia, particularly in Siberia and India. In the latter country an enormous one is held annually at Hurdwar on the upper Ganges. Every twelfth year as many as two million people from all parts of the country attend this fair. Mecca, during the time of the great pilgrimage, is also really a great fair.

In the ancient fair, after the religious element had taken a secondary place, the purpose was to do business, that is, to buy and sell. In the modern exposition the primary object is to advertise and thus stimulate future business. This is almost entirely due to the development of commerce and means of communication between different parts of the world. The employment of steam as a motive power on railroads brought about this change. So, twenty years later, the idea of a great international exposition was conceived, and in 1851 the first one was opened in the Crystal Palace in London. Since then such exhibitions have been held in most of the large cities of the world. The most notable of these were: Paris, 1867; Vienna, 1873; Philadelphia, 1876; and Paris, 1889. Invitations are sent to the various governments for their people to send specimens of their skill and industry. A committee is appointed to examine these exhibits and to award medals to the best. The possession of one of these medals adds to the holder's reputation and thus pays him for his trouble and expense.

The cost of these expositions is enormous and, with the exception of the first, the direct receipts have not sufficed to cover the expenditure. The exposition now open at Chicago is the largest and most expensive ever undertaken, and, while it is not expected to be a direct financial success, it is hoped that the money spent there by visitors and in future business attracted by the exhibition will more than recompense its promoters.

A SUNDAY IN EISENACH.

BY GERTRUDE E. TYLER.

Every one who has read the Schönberg-Cotta Family will remember that in Eisenach Martin Luther passed some years of his boyhood. It is a quaint old town, dating from the tenth century, with clean, cobble paved streets, a wide, quiet market place and city walls now crumbling to decay. There are many ancient castles in the vicinity, but the most interesting is the Wartburg, where Luther spent a year in concealment and disguise.

One Sunday morning, after an early service in a Lutheran church, we drove to the Wartburg, which stands on a hill outside the town. On the way we passed the Schönberg-Cotta house, where Luther's room is still shown with its old oak wainscoting. The lower part of the house has been changed and put to a new use—it is now a three-cent bazar! As we wound up the hill to the Wartburg we caught glimpses of lovely glades in the Thuringian forest and of distant hills crowned with gray castles,

and finally we came out on the top of the particular hill we were climbing and found the great pile of the Wartburg towering above us. The Wartburg was founded in 1070 by Lewis, "the Springer." He was landgrave of all that district and one day when hunting he came suddenly out upon the brow of the mountain and, struck by the beauty of the scene, he exclaimed, "Wait, mountain! Thou shalt have a castle!" So it was called Wartburg, which means wait castle.

The present owner has restored and redecorated it so that it presents a faithful picture of a feudal castle in the twelfth century. The walls of the minstrels' hall are covered with frescoes representing scenes from the history of the castle. On the floor below the hall is a long passageway also decorated with beautiful wall paintings and ancient armor. The paintings represent scenes from the life of St. Elizabeth of Hungary, a daughter of Andreas II. of Hungary and a descendant of that St. Margaret of Hungary who in the eleventh century became queen of Scotland.

When only four years old Elizabeth was betrothed to Louis, landgrave of Thuringia, and was taken to the Thuringian court, where she was educated by the parents of her future husband. From her earliest years she showed a strong dislike for ordinary pleasures and devoted herself to religious pursuits and to deeds of charity. At the age of fourteen she was married, and it is said that at first her husband did not sympathize with her in her religion. At one time there was a great drought and famine in Thuringia and many of the people became ill and died. Elizabeth was not allowed by her husband to do anything for them, but one day she stole out from the castle dressed as a peasant and accompanied only by a serving-woman. In her long white apron she carried bread, meat and eggs. She went down into the village, and in spite of her disguise the people at once knew her and came crowding around her, the little children clung to her gown, those who were too ill to stand lay at her feet and all called down blessings on the head of the good landgravine.

Suddenly, as she stood there, the landgrave came riding down the street, followed by his knights and a pack of hunting dogs. He, too, recognized his wife and rode up to her. She instinctively gathered up her apron to conceal what she had in it, but he cried out, "What have you there in your apron? Let me see!" She let her apron fall, and, wonder of wonders! instead of bread and meat the apron was full of red roses! The landgrave was so struck by the miracle that he was a different man from that hour and he never again tried to prevent his wife from doing good, but instead helped her in all her acts of kindness.

Some years later Louis joined one of the Crusades. When she bade him good-by at the castle gate Elizabeth saw him for the last time, for he never reached the Holy Land but died of a fever in Otranto. So Elizabeth was left mistress of the Wartburg and of Thuringia. Her husband's brother, who was an unprincipled man, when he saw her thus unprotected, deprived her of her estates on the plea that she was wasting them in almsgiving, and drove her and her three little children from the castle. For

some time they wandered about in great destitution until they were cared for by Elizabeth's uncle. He, with the help of the neighboring barons, reinstated Elizabeth in her rights, her little son, Hermann, being declared heir to the throne. But the life of the court little suited Elizabeth. As soon as her son had grown old enough to manage his affairs she left the Wartburg and went to a convent at Marberg, where she spent the rest of her life in good works. Four years after her death the Pope, owing to the great number of miracles that were performed at her tomb, canonized her, and she has since been known as St. Elizabeth of Hungary.

It was to this old castle, already hoary with traditions, that Luther came in March, 1521. We can imagine that the old legend of St. Elizabeth, familiar to him in his boyhood when he lived at the Cotta house, still had sweetness and meaning for him, as he was not yet entirely separated from the Catholic Church. As Luther was returning from the Diet of Worms he was seized and carried to the Wartburg. It was a mock attack arranged by his friends and agreed to by him, for at the Diet he had been placed under the ban of the empire. This decreed that no one should give food or shelter to Dr. Martin Luther under penalty of death. So for ten months he was in retirement in the Wartburg, looking down upon his boyhood's home in the valley and out over the Thuringian forest, where he had wandered many a time when a lad and had sometimes spent the night by a charcoal burner's fire. As a disguise he allowed his beard to grow, laid aside his priestly robes and wore instead a light suit of mail. The sword gave him much inconvenience, for Junker George—the name he went by when in this disguise—was more used to wielding the pen than the sword.

It was during this period, when he was connected with the outside world only by the medium of letters, that Luther began his most important work—the translation of the Bible into German. He nearly completed the New Testament while he was at the Wartburg. It was while here, too, that he wrote many of his most beautiful hymns. As one looks at the strong walls of the castle and at the towers that once were mighty, one has no doubt whence came the inspiration for his hymn,

A mighty fortress is our God,
A bulwark never falling.

The room in which he worked is in one of the old parts of the castle, hanging out over the cliff and commanding a fine outlook from the little latticed window. Much of the old furniture is still left as it was when Luther used it, and many souvenirs and personal mementos of him have been gathered there. His old bedstead, a clumsy, oaken affair, stands in the corner; a plain, heavy table, much battered and dark with age, stands beneath portraits of Luther and his parents; by its side is a straight, uncomfortable chair, in which I sat down, putting my feet on the footstool—a block of wood taken from an oak tree in the Thuringian forest, and I tried to imagine how Luther felt as he sat there thinking of his friends and the great struggle going on in the outer world. But the chatter of nineteenth century sight-seers about me made the attempt unsatisfactory.

An Englishman said to me, "You should write down some passage of Scripture while you sit in Luther's chair." So I wrote on the fly-leaf of my guide-book, "Get thee behind me, Satan." This passage naturally suggested itself, for a great stain on the wall, from which the plaster is torn away, is shown as the place where Luther's ink-bottle struck when, according to the popular tradition, he threw it at the devil. The bigness of the hole testifies both to the extraordinary size of the inkstand and the strength of the great reformer's arm.

We left the little bedroom and descended by a winding stair into the courtyard, and so into the castle garden. It was all abloom with gay flowers in the bright summer sunshine. I thought how often Elizabeth, the Catholic saint, and Luther, the Protestant reformer, had walked in that same garden, and I wondered if the flowers smelled as sweet and the sky looked as blue to them in those far-off days as they did to me on that bright summer day last year. I gathered a bunch of flowers from the Wartburg garden, and the dried and faded blossoms remind me that, though all things earthly wither and perish, the memory of good deeds will last forever.

THE OLD INDIAN HYMN.

[This so-called "Indian hymn" was often sung in the early part of the century in camp and conference meetings, and is found in several Methodist hymn-books of that time. Its author is not certainly known, although it has been attributed to a converted Indian of the Pequot tribe. See *Conversation Corner* of this week.]

In de dark wood, no Indian nigh,
Den me look Heben and send up cry,
Upon my knee so low;
Den God on high, in shly place,
See me in night wid teary face,
De priest he tell me so.

He send He angel, take me care,
Me come Heseif and hear me prayer,
If inside heart do pray;
He see me now, He know me here,
He say, poor Indian, neber fear,
Me wid you night and day.

When me be old, me head be gray,
He neber lebe me, so He say,
He wid me till I die;
Den take me up to shly place,
See white man, red man, black man's face,
All happy den on high.

So me lub God wid inside heart,
He fight for me, He take um part,
He save um life before;
God lub poor Indian in de wood,
Den me lub God, and dat be good,
Me pray Him two times more.

PATIENCE OF THE JAPANESE.

A remarkable example of what Japanese patience, combined with manual and artistic skill, can accomplish is seen in an object exhibited at the World's Fair. It is an iron eagle two feet high and measuring five feet from tip to tip of the extended wings. The artist, Shinjiro Ito-o, was five years making this metal bird, which has more than 3,000 feathers each made separately by hand. There are several hundred lines on each feather and many of them of such fineness that in order to preserve their uniformity of appearance a fresh tool had to be used after cutting three or four of them. This gives some idea of the patience and care required in the work. The artist used

two models, one a live eagle and the other one which he killed and stuffed in order that he might study the bird both in repose and action.

WHY SWIMMERS DROWN.

The sudden drowning of good swimmers is not due to cramp, says the *New York Medical Times*. There is nothing in a cramp in a leg to prevent an ordinary swimmer supporting himself in the water by his hands or on his back, nor to cause him to throw up his hands and sink once for all like a stone. The explanation offered is that the drum of the ear is perforated and the pressure of water causes vertigo and unconsciousness. If this be the true reason the ears should be protected with a stopper of cotton before going in swimming.

WHAT BECOMES OF THE MONEY?

Pennies, like pins, have a strange way of losing themselves and nobody seems to know what becomes of them. The loss of these small coins is so great that the United States Government is obliged to issue several million new ones every month. They are bought in bulk and unstamped from a firm in Connecticut at the rate of a thousand for a dollar, and are then sent to the Philadelphia mint where they receive the proper impress. A few years ago four and a half million bronze two-cent pieces were set afloat and about two-thirds are still outstanding, but they have ceased coining them. One rarely sees the little three-cent coins which were in common use only a short time ago and yet there are three millions of them scattered somewhere over the country. The same is true concerning the fractional currency in paper form that was issued during the Civil War. Experts in the Treasury Department at Washington estimate that nearly fourteen million dollars' worth of these small "shinplasters" are in the hands of persons who keep them as curiosities. The amount of money, both metal and paper, which is lost every year by the people of the United States is an important item in the bookkeeping of Uncle Sam.

A RIDE ON A COWCATCHER.

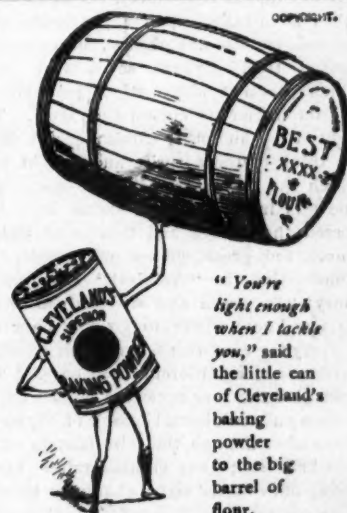
Permission is sometimes given to passengers on the Canadian Pacific Railroad to ride on the cowcatcher between certain stations, and occasionally there are ladies who covet the exciting experience. One, Lady Grey-Egerton, gives this description of the ride in the *North American Review*:

We found the cowcatcher to be an arrangement of iron bars fastened to the lower part of the front of the engine, and so making a kind of blunt plow in front of it, and it was on the engine with our feet dangling over this cowcatcher that we found we were to sit, one on each side; and there we rode from the foot of the Selkirk Mountains till we reached Glacier House close to the top of the pass.

A wonderful two hours' ride that was—the air whizzing past us, the huge engine panting and grunting at our backs, such a roar in our ears that we couldn't hear each other speak, and mingled feelings of danger and security that were exciting and thrilling indeed. Winding in and out among the mountains the long snake-like train went, swiftly and steadily, almost doubling back sometimes round some sharp curve, shooting across wonderful black wooden trestle bridges built just wide enough to take the wheels of the carriages—skeleton bridges

through which the eye could penetrate in every direction and clearly discern the torrent, the Illicilliwaet dashing itself about among the rocks below. As we got higher up the pass the train began to dash in and out of the snow sheds, showing where in winter the dreaded snowfalls occur, and backward and forward across the chasms and winding about among the snowcapped mountains went the track. Presently came a tunnel, and a tunnel when riding on a cowcatcher is a thing to be remembered! I saw the narrow track in front of me vanish in a little black hole in the mountain side, and the next moment we were in that black hole and plunged into utter darkness.

On and on the train rushed with a deafening noise through the cimmerian blackness. I had a vague feeling that I must hold fast for my life, my only idea the confident one that I should see the light presently. The cold, heavy, damp air whizzed past me, my ears were filled with the roar of the train, my eyes ached with staring ahead for the point of light which seemed never coming. Then a tiny flash like a star appeared and in another moment we were out of the black darkness and into the sunshine with the green trees dancing in the light and the blue sky above us. Was there ever sky so blue before, or sun that shone so brightly on green pine trees? Or would ever air again seem so fresh and warm and pure? We looked at each other across the huge engine, and though we couldn't hear ourselves speak we waved our hands and laughed with joy at being once more out in the open.



"You're light enough when I tackle you," said the little can of Cleveland's baking powder to the big barrel of flour.

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CONVERSATION CORNER.



UEER—do you say? "Quite q-rious," quickly quot the quiet editor of our Home! We owe thanks to the theological student who sent the design, and

the (very) civil engineer who traced this miniature map of our continent. The latter marked a cross in the southeast corner to indicate the exact spot in the Land of Columbus where Columbus himself first landed and planted the cross, possessing the unknown world in the name of Christ and calling the island *San Salvador* (that is, Holy Saviour). The engineer said that in a voyage which he made from New York to Central America Watling's Island in the Bahamas was the first landfall, and that is now supposed (by some) to be the real San Salvador of Columbus.

It so happens that since I began to write this I have called upon a gentleman who showed me—in a hothouse, of course—a banana tree, perhaps seven feet high, which after a rapid growth is just sending out its numerous clusters of fruit. The sight of this and other tropical plants made me think of the surprise and delight with which the sailors from Spain—which you know is in our latitude—must have witnessed the foliage and flowers of richest colors, red, green, yellow and purple. No wonder that the "Admiral" wrote in his diary: "So green and so beautiful that I do not know where to go first, nor can I weary my eyes with seeing such beautiful verdure and so different from ours." Still I am glad that our ancestors landed on the "stern and rock-bound coast" of Plymouth Bay rather than on the fairy islands of the Southern sea; that climate raises higher trees, ours better men; character is more than vegetation!

I hope the processes of photographing and printing the cut will not obscure the dot just below the great (?) lakes, which represents Chicago. Let Cornerers mark also the location of the Nicaragua Canal on the tail of the letter—the queue of the Q, so to speak—which makes the Isthmus of Panama. This can be done by the class in Worcester whose teacher writes:

My pupils in the Woodland Street school have just completed a putty map of Nicaragua. We have cut the canal, built the dams and put in the locks, and have some lighthouses ready for erection. We should like to know how far we are ahead of the actual work. It has occurred to me that the gentleman who wrote an article in the *Congregationalist* some time ago about the canal and its surroundings might be willing to tell us. Can you give us his address?

Fortunately, I was able to do so, and presume in due time she will receive reply.

Now our Q might introduce any quantity of queries about quotations but we must give preference to the Indian hymn mentioned last week, for without question the Indians had possession of the L. C. long before any of us. In answer to the Haver-

hill member's request (April 27) I have a pile of letters with various versions of the hymn, all beginning

In de dark wood, no Indian nigh.

Mrs. K. of Campello, Mass., read it in a collection of Methodist hymns more than forty years ago; Mrs. H. of Harvard, Mass., says it was among the recollections of her early childhood sixty years ago; Mrs. S. of Brooklyn, N. Y., incloses a copy from "Pansy's Hall in the Grove, author not given"; Mrs. B. of the same city never saw it in print but copies as she "had it from the lips of a sweet singer of long ago"; Mrs. W. of West Brattleboro, Vt., says it was "published in *Zion's Herald* more than seventy years ago."

PROVIDENCE, R. I.

... I copied it from a small hymn-book called *Songs of Zion or Conference Hymns*, selected by William C. Manchester, pastor of the Roger Williams Baptist Church, Providence, 1835.

Yours sincerely, Mrs. P.

HAMPDEN, ME.

... The Indian's Prayer was found in a little hymn-book called *Songs of Zion*, collected by Moses Springer, Hallowell, 1835; tune, *Indian Philosopher*.

S. C. C.

STROUDWATER, ME.

... I found the hymn in a little book of *Spiritual Songs* by Reuben Peaslee, published in 1826 at the *Gazette* office, Haverhill, Mass.

Yours sincerely, D. J.

Doesn't it "feel warm" now, Mr. C., when we have traced your hymn back to your own town and boyhood?

ELLINGTON, CT.

... I have never seen it in print, but when a little girl (that was many years since) I learned to sing this Sandwich Island Song, as it was often called. The air was simple and plaintive; the second and fifth lines repeated in singing.

Respectfully, Mrs. B.

DANIELSONVILLE, CT.

Although somewhat advanced in years the Corner is very attractive to me. Young fellows like yourself may be unable to tell about the Indian hymn, but I remember it in a little Methodist hymn-book published in Dover, N. H., in 1832.

Yours truly, D. M.

Miss T. of Charlestown and Miss W. of Brooklyn, N. Y., refer to Hezekiah Butterworth's *Story of the Hymns*. I have taken down that excellent book and find the authorship attributed to William Apes, a converted Indian. I have also found a little book called *The Son of the Forest*, written by himself and published in 1831. He says he was born in "Colereign," Mass., in 1798, and that he was a Pequot Indian, descended from Philip, king of the Pequot tribe! This seems strange, as you all know that Philip, son of Massasoit, was sachem of the Wampanoags, living at Mt. Hope near Fall River. His famous war and defeat in 1676 was quite different from the Pequot war in Connecticut in 1636. The hymn is added, with other selections, to Apes's book without any intimation that he wrote it, but with the statement that he is indebted to different sources for the contents of the appendix. As seen above, it had been published several years before in other books and was perhaps written by a white person to represent the simplicity of the Indian's faith. (See the verses in another column.)

But I hear D. F.'s voice: "q. s.—quit that quill quick!" I wish I had not used the quill instead of the typewriter to "add five brevier lines," as he requested, to Corner of June 1, for when I wrote "I add that"—he had it set up, "Good that"—and pretended he couldn't read my writing! By the way, see if you can put in one sentence the common abbreviations in which Q. or q. is used.

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The Sunday School.

LESSON FOR JULY 2.

Acts 16: 6-15.

PAUL CALLED TO EUROPE.

BY REV. A. E. DUNNING, D.D.

The first eleven lessons of this quarter include the career of Paul the apostle from his first entrance into Europe till the end of his ministry. Every lesson is an epoch in history. Out of abundant and rich materials in each we must choose that which will best impress on the pupil the character and power of the gospel and its appeal for his own obedience. The places which Paul visited are, in their historic interest, the richest in the world. Jerusalem, Athens and Rome were the world centers. Philippi, Corinth, Ephesus and Cesarea each represented types of life which invite study. But the teacher must put aside these invitations, for his time is limited and his business is to show the power of the gospel and its imperative claims on the hearts of his scholars.

Yet the teacher should not begin these lessons without a comprehensive survey of the whole period of the history. He should trace Paul's journeys with an ancient and a modern map. He will find an excellent brief survey of the whole subject in Stalker's *Life of St. Paul*. A further valuable aid is Stiller's *Introduction to the Study of the Acts*. With the Bible, these books and the lesson helps at his command he will be well equipped. Those who have leisure will read with advantage Conybeare and Howson's *Life of St. Paul*.

The fifteenth chapter of Acts records the great decision of the council at Jerusalem which opened the door for the Christian Church to go out into heathen nations. Paul went to Antioch after that triumph, and from thence made a tour with Silas through Syria and Cilicia. Of the churches planted during that tour we should know little were it not for Paul's letters. But the epistle to the Galatians shows how great a work was before him, though he did not yet know it. Our lesson for today introduces us to that work. It includes:

1. *Paul's call to Europe* [vs. 6-9]. God had a plan for Paul, as He has for every one, and Paul wanted to fulfill God's plan but he did not know how to do it. How did he find out? He set earnestly to work where opportunity offered and watched for guidance. He carried the tidings of the action of the Jerusalem council to the churches in Syria and Asia Minor. He planted new ones in Phrygia and Galatia. He planned to go into Asia, which is the name for a section of the southern coast of Asia Minor, but his way was blocked. He undertook to go north into Bithynia, but again his plan was defeated. Then, not knowing what to do, he came down to Troas and waited there. Many a man has been disappointed in his life plans and unable to explain the reason till long afterward, when he has been able to say that the Spirit suffered him not. To those who trust in God His hand is as plainly seen in what He prevents them from doing as in what He leads them to do.

At Troas Paul could see across the Hellespont into Europe; and less than 100 miles away was Macedonia, the famous central province of Greece. He had a vision in the night of a man of that country calling to him for help. All men have visions. They see, in their meditations, things of the nature of the subjects with which their minds are most occupied. How far these are objective, suggested from without, we do not know. But we are sure that to those who think much of God and His work He reveals Himself. Paul had heavenly visions, and he promptly obeyed them [Acts 26: 19]. By doing that habitually he became one of the mightiest of men. Men still may have heavenly visions. General Armstrong tells us that in the trenches before Richmond he saw the plan of Hampton Insti-

tute. It was a heavenly vision, and he was guided to its realization.

2. *Paul's response to the call* [vs. 10-12]. He started at once to go to Macedonia, concluding from the vision that God had summoned him to preach the gospel there. To him the greatest help to be given to men was to tell them of salvation through Jesus Christ. He had no doubt as to what help he was to render in Macedonia, because his conviction as to the truth and the object of living were settled. Those who would see heavenly visions must have made up their minds about what they are living for. When they have chosen the right aims their visions will be along the line of those aims.

Paul sought to follow the call of personal duty. He had, probably, but a faint conception of the world-wide significance of the step he was taking. Yet Alexander's conquest of the world was of small moment as compared with the triumph of Christianity throughout Europe, which began on the day when Paul crossed over from Troas to Philippi. No name of any statesman or warrior has been so widely known or awakened so much honor and love in Europe as that of Paul. Longfellow has well said that success is doing faithfully what you are called to do without a thought of fame. He who listens reverently for God's calls and responds to them promptly with all his heart makes the most of his life.

3. *Paul's first work in Europe* [vs. 12-16]. He chose a city in which to begin. He always sought the centers of population. The city was a Roman colony, that is, it was in its officers, laws, privileges and spirit a copy of Rome. When the gospel first entered Europe it came at once into contact with the world's center. Missionary work at home or abroad should seize the strategic points from which influence goes forth into the surrounding country.

Paul chose the Sabbath on which to begin, and being a Jew he sought the company of Jews as those with whom he had something in common. There were not enough Jews in the city to make a congregation with a synagogue, but they had a place of prayer beside the little river Gaugias, not far outside the walls. Paul and Silas and Luke in some way found where it was and joined the little company in their meeting. It was an assemblage of women. One of them was converted, a proselyte, a native of Thyatira, one of the very cities where Paul had wanted to preach, though the Spirit would not allow him. The church at Thyatira was famed in later times [Rev. 2: 18-29], and it is more than possible that Lydia, the first convert in Europe, helped to found it. Often our plans which seem to be defeated are best carried out by turning aside from them at once when God calls elsewhere.

Paul's work was carried on by unseen forces of which he was only a willing instrument. He was simply obeying orders. The way before him did not open all at once, but step by step. Lydia's heart was opened by the Lord, so that she attended to Paul's words. When once they had entered her heart she believed. As soon as she believed she brought her household, and they were all baptized. As soon as she was baptized she pressed on Paul and Silas and Luke her hospitality. For Luke appears to have joined the party at Troas, since there for the first time the writer of this book says "we." Paul had been seriously ill in Galatia [Gal. 4: 13]. Perhaps "the beloved physician" from that time went with him to look after his health.

It is worth noting that in all the story of conversions and founding of new churches no mention has been made of baptism since Peter visited the household of Cornelius till now. When the first church was organized, when the first Gentile family was received into the church and when the first church was organized in Europe the act of baptism

is mentioned as a part of the work, to show that this sacrament belongs with it.

The chief fact to be reflected on in this lesson is the great apostle as a willing instrument in the hands of God, who constantly guided him in a work small in its beginnings but vast in its results. Paul was shut out of the provinces of Asia Minor, though the Jews were an Oriental people and it might have been expected that the religion which sprang from them would find a home in the nation to which they were akin. He was called into another continent. He went, and the Lord opened the heart of one woman to receive his words. So began that movement which has given Christianity its most congenial home among English-speaking people and brought us to receive the gospel and to be transformed by its power. If we each obey implicitly the voice of God He will lead us to share in the triumph in which the whole world is to be subdued to His sway.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Show a picture of a sailing vessel or draw one on the board or slate used in your class. Speak of the sailors on board, and describe a coming storm. The winds are high and the sea is heavy. The sailing vessel is driven against a rocky coast and the men escape to a barren, lonely island. What do they need here? They wish to be saved, to be taken back to their homes and friends. See, they put up a white flag! It is a call for help. One day it is seen by a passing steamer and a boat is sent to rescue these shipwrecked sailors. Does it seem sad to you to think of men far away from home and comforts waiting and watching day after day for help? But is it not sadder, after all, to think of men and women living far away from God, without ever hearing of their real home—the home of the soul?

Do you remember the brave missionary of whom we learned last year, who went about carrying help to those who knew not God? Now we are to learn more of his work. (Draw or show a map of Asia Minor and Greece. Show the route of Paul's second journey from Antioch through Cilicia and other provinces to Troas.) Speak of the beautiful *Ægean* and of the country of Greece, the home of art and of wisdom. Perhaps Paul had been looking across the blue sea and thinking of the people who knew so many things and yet had never heard of the greatest thing in the world, the love of Christ. Do you not think Greece needed help? Paul thought so much of the sad need of this country that he dreamed about it. Describe his vision by night. Draw a white flag and write the call on it, "Come and help us." Move a tiny paper ship across the sea from Troas to the port of Macedonia to show Paul's immediate response to the call. Describe the busy city of Philippi. These people were not in any trouble outwardly, but they needed help. What was it? See what Paul brought to them! Picture the scene by the riverside at the place of prayer. A little company of women were having a prayer meeting. They knew of the true God, but they had never heard of Jesus and how He had opened a way for every one to enter the kingdom of heaven. The story of the cross was the help Paul brought them. Was not that the best help, because it meant salvation to them? "Whosoever believeth on Him hath eternal life," that was the message Paul brought to Europe on this first Sabbath in Philippi.

THE CHURCH PRAYER MEETING.

Topic, June 25-July 1. The Christian Home. Ps. 128; Col. 3: 16-25; 1 Tim. 3: 2-4. (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, July 2-8. God's Call to Us. Acts 16: 10; 2 Tim. 1: 9-13.

This word call has come to be used so much to denote a setting apart to a distinct line of Christian work that we are in danger of missing its original gospel sense. If the question is put who are the called of God in this or other ages our minds at once turn to heroic missionaries like Hannington and Patton, great evangelists like Whitefield and Moody, famous preachers like Brooks and Spurgeon. There is no doubt about their calling surely. But how about the quiet, humble lives spent in out-of-the-way places of the earth, plain, everyday men and women whose daily behavior witnessed to the Son of Man, hearty, happy boys and girls, interested in their studies, enthusiastic over their sports, but noble-minded, considerate of others, reverent? Are none of these to be included on the roll of God's called ones?

Perhaps, too, our ideas as to the manner in which God's call comes need widening. We err if we associate it only with the open heavens, a dazzling vision at noonday, some remarkable objective divine manifestation, or some tremendous agitation within one's breast. Whatever methods of approach God has employed in other ages, and may employ now and in the years to come, it is not thus that He ordinarily reveals His will in these modern days. Let us not watch, then, for the wind, the earthquake and the fire and forget the still, small voice. It is true, as some one has said, that today opportunities are God's call, and whenever we see a chance to add another stone to that temple of character which each of us is rearing, or an opportunity to help somebody else up, let us ask ourselves if God is not speaking to us. Certainly the chances are that we shall be less likely to receive a message from Him if we are standing gazing up into heaven all day than if we strike out for some dark and sin-blighted spot and try to sweeten and purify it with the heaven of the gospel.

We are not angels, but we may
Down in earth's corners kneel,
And multiply sweet acts of love
And murmur what we feel.

Are we getting too liberal notions as to what constitutes a call? We are but returning to the New Testament and translating anew Paul's words about the holy calling wherewith we are called. When he said this, and when he addressed his converts as "called to be saints," he did not mean the minister and elders and deacons exclusively. He meant every one who had enrolled himself as a disciple of Jesus. This thought ought to make us brave and buoyant Christians. It ought to kindle our zeal. Neesima used to reply when urged to do this or that thing, "I can't; I have a plow on my hand." That was his quaint way of saying, "This one thing I do." After all this is the most sensible program for any man, considering the short time we have to live and the noble ends for which we are permitted to strive, as servants of Him who said while yet a lad, "I must be about my Father's business."

Parallel verses: Ex 3: 4, 10; 1 Kings 19: 11, 12; Ps. 65: 4; 105: 43; Matt. 9: 13; 18: 2, 3; 22: 1-5; Mark 10: 49; John 10: 2, 3; 15: 15, 16, 19; Acts 2: 38, 39; 13: 2, 3; 22: 14-16; Rom. 8: 28-30; 1 Cor. 1: 9, 26-31; Eph. 1: 3, 4; 1-3; Phil. 3: 13, 14; 1 Thess. 5: 23, 24; 2 Thess. 1: 11, 12; Heb. 9: 15; 1 Pet. 2: 9; 5: 10; 2 Pet. 1: 3, 10, 11; 1 John 3: 1; Rev. 17: 14.

It is necessary to be on our guard against falling into the easy delusion that the application of new terms to old facts is an addition to our knowledge of the facts; evolu-

tion and environment, for instance, are large words of swelling sound that seem to be charged with big meaning, but by themselves they explain no more than the old expressions of the *becoming* of things *amidst* the things that surround them. The question is, What are the exact facts that such general words signify? and here it must be confessed that an aching void of meaning often appears.—*Dr. Henry Maudsley.*

PROGRESS OF THE KINGDOM.

THE MARATHI MISSION OF THE AMERICAN BOARD.

We are reminded by the annual report of the Marathi Mission in Western India that eighty years have passed since this mission opened its first station in Bombay, Rev. Gordon Hall and Rev. Samuel Newell having been its pioneer missionaries. At that time scarcely a beginning had been made in vernacular education, while female education was unknown and there was not a Christian book or tract in any vernacular of Western India. Since then wonderful strides have been made in civilization, in education and in religious thought. The Marathi Mission has grown until now it works in a region embracing over 16,000 square miles, inhabited by 3,286,000 people—Marathis, Mohammedans, Parsees and Jews. There are seven stations with thirty-three missionaries, 119 out-stations and 375 native agents.

The report of the past year points to an encouraging gain in nearly every department. The native churches have maintained a vigorous Christian life, steadily tending in the direction of self-support, and have received on confession of faith 194 persons, while thirty-seven adults have been baptized, who, on account of distance from the local church or some other good reason, have not been received into church fellowship. This makes a total of 231 added to the Christian community, a considerably larger number than has ever before been baptized in one year. The net gain in communicants is 167 and the entire number at present is 2,520. Three new churches have been organized, making thirty-eight in all, twenty-five helpers have been added to the corps of native Christian agents, while sixteen more schools, with an increase of 183 pupils, have been reported, as well as eight more Sunday schools but with a falling off in the total attendance of the Sunday schools. The theological seminary has added a new class for advanced English study and a class has been formed in Ahmednagar for the special instruction of Bible women. An endeavor to push the sale of literature has been made in the book depot at Ahmednagar, resulting in the sale of over 1,000 Marathi and 800 English books during the year. But perhaps the principal feature of the past year has been the opening of work at Wai. This is the first new station established by the mission for many years. Not only is the broadening of the field a cause for thankfulness and encouragement, but the pre-eminent position which this city occupies as a sacred Hindu center and the difficulties, discouragements and delays which it has been necessary to surmount point to the significance of this forward step.

The educational work of the mission is of the utmost importance. Beside the theological seminary and mission high school there is a large boarding school for girls in Bombay and another in Ahmednagar, which reports 200 pupils, as well as nine station schools and other institutions of various grades, among them special high caste schools. There are also more than 100 common and village schools, which are steadily improving. On the whole, the relations with the government inspectors are pleasant and the average rank of the pupils in the government examinations is creditable. The industrial school at Sirar has been highly commended by the

officials, who express much interest in the carpentry class, the vegetable garden and the aloe plantations. The boys also receive instruction in the handicraft of the country—such as the art of fiber working and rope and mat making.

A vein of sadness runs through the entire report, in spite of the favorable results which have been achieved, because of the reduction in appropriations for 1893 and the inevitable retrenchments at a time when the missionaries were hoping and planning to extend their labors and respond to some of the urgent calls which are continually coming to them. It is sad to see opportunities neglected because of lack of funds, and we hope that the Marathi Mission will not long be thus hampered in its noble work.

OUR OWN WORK AND WORKERS.

Dr. Farnsworth reports that matters are becoming more settled in Turkey, and by degrees business, which, owing to the recent excitement and alarm, was interrupted, is being resumed quietly. The Armenian community of Caesarea is rejoicing in good news. Word has come that of the 163 political prisoners sent away in the night without warning to prison 136 have been pardoned by the sultan, leaving only twenty-seven still in prison.

The Rio Grande Training School, which is jointly supported by the N. W. E. C. and the American Board, was founded three years ago in Juarez City, opposite El Paso, Tex., but is now permanently located in the latter city. During the last year fourteen students have been in attendance, the majority coming from old Mexico. By no means all the applicants for admission to the institution are accepted, the men being selected as carefully as possible by the missionaries in their different fields. The recent yearly examinations gave evidence of good average ability and gratifying advance on the part of the pupils. The general interest in the institution was shown by the attendance at the public exercises, May 29, when the audience, mainly of Mexicans from El Paso and Juarez, more than filled the seating capacity of the commodious chapel. Three of the young men, although they have not completed the full course of study designed for those who follow, go out this year to permanent work as preachers, taking stations under the care of our missionaries. Six others will be employed in gospel work during the vacation, some in Mexico and others in New Mexico. New applicants for admission to the school at its opening next September have already been accepted and plans are being made for a decided strengthening of the teaching force in the future.

The response to an appeal made by the A. M. A. for means to carry on a work of home visitation and instruction for Chinese women and children has been prompt and generous. This work promises rich results and the two missionaries or visitors employed have become enthusiastic in it. They report that seventy-two homes have been entered, from only three of which they have been repelled. The repulse in these cases was due to the objection of the husband, who said his wife was "too busy," although she was really desirous of receiving the visitors could she have had her way. The women are indeed obliged to work hard, sewing for the shirt or shoe factories or engaged in similar employments, but they are glad to talk while they work and some are not afraid to drop their sewing and take a lesson of some sort. Some wish to learn English, two or three want to read the Bible, others desire to have their little children taught and one was very eager to learn to sing gospel hymns. Six mothers have allowed their little ones to attend a children's meeting. More women than had been anticipated are found who can talk English sufficiently to understand and be understood.

Literature.

ILLUSTRATIONS IN NEWSPAPERS.

The tendency to publish illustrations in the daily newspapers is increasing. Portraits of individuals and pictures of places or events supposed to be of special interest appear in almost every issue of many of them. The professedly illustrated sheets, such as *Harper's Weekly*, *Life*, *The London Illustrated News*, of course abound in illustrations, but most of these journals are weeklies, and the ordinary dailies, whether in city or country, now are supplying pictures more or less freely. This is useful and agreeable in a degree. We are glad to furnish, and we have ample reason to believe that our readers are glad to find, occasional portraits, pictures of new or historic churches, etc., in our own columns.

But it is easy to carry this feature of a journal too far. Indeed, it is becoming a grave evil. For example, a certain local journal published a week or two since the portraits of a young murderer and his victim, neither of whom possessed any wide acquaintance or for whose pictures was there anything deserving to be called a public demand. The portraits, and the two or three columns of morbidly glowing description of the crime which could, and should, have been disposed of in a few comprehensive sentences, were evidences of a distinct, even if partly unconscious, purpose to stimulate the baser and most dangerous elements of human nature in the reader. Nobody could see and read them and be the better. Few, if any, could do so without being the worse.

The reckless ridiculousness of many such illustrations, also, is enough to condemn them. Here is a picture of a steamer in mid-ocean. It may look much as the steamer in question would look there, but, on the face of the facts, it is imaginary. Was the artist near by on another ship to make the sketch? Not once in a hundred times, if ever. Did he draw it being on board himself? No, because one cannot see the outside of a ship from its inside. Give such a picture frankly as only imaginary and typical and no one can question its accuracy, and it also may possess a certain interest. Claim, or imply, it to have been "taken on the spot" and one stultifies himself.

Such an alleged reproduction, however, is a wonder of accuracy compared to most of the current illustrations. Nor are they self-consistent. Within a week one journal published an alleged likeness of ex-Governor Robinson having small side-whiskers but no mustache, and another without whiskers and having a mustache and looking like a very poor picture of President Cleveland. The same journal published a few days ago two pictures of a public official within six inches of each other upon the same page, each labeled with his name, in one of which he wore a heavy beard and in the other of which he had none.

That alleged portraits of men or scenes unlikely to be recognized often actually represent wholly different subjects probably is true. Indeed, some journals are said to have been caught in this trick. But when an effort is made to be honest the result is not worth the cost and trouble in a majority of cases. Unless illustration be so regulated as to be alike trustworthy, elevating in in-

fluence and restrained from excess it soon will cease to attract, if it does attract more than it disgusts, and will prove a boomerang. As now managed in many prominent journals it is an offense against good sense, good taste and, too often, good morals.

BOOK REVIEWS.

THE NEWER RELIGIOUS THINKING.

Last winter Rev. D. N. Beach, of Cambridge, preached a course of six sermons on this general subject, which found much favor at the time and now are issued in a volume. It deserves, and doubtless will obtain, a wide circulation. It is at once a retrospect and a forecast, a survey of the development of spiritual truth throughout the past in the conceptions, endeavors, conflicts, failures and successes of men, and an indication of the larger, deeper views of things divine and human which are to prevail hereafter and already are winning acceptance. The form of public address is preserved, with good effect, and the sermons glow with vitality and are exceedingly practical, sympathetic and stimulating.

In the opening discourse it is pointed out appropriately that the newer religious thinking of the present is not confined to any man or any branch of the Christian Church, or to the Christian Church at all, but is a world-wide movement, a trend, providentially ordered, seeking to be scientific in method, practical in aim, catholic in comprehensiveness and divinely guided. Succeeding discourses treat of its hunger after God; its passion to save men; its views of nature, history and life; its estimate of the Bible, as not literally and verbally inspired, yet as truly, profoundly, surpassingly, authoritatively inspired for moral and spiritual ends; and its conception of Christ, the crucified, as the center of truth and the rightful King of the universe.

Every attentive reader will appreciate how much solid and also illuminating thought has been condensed into these half-dozen sermons. They are not cast in the traditional vein, although they contain much of the substance of familiar truth. Some readers will find it hard at times to do justice to the latter fact. They will be startled by frank criticisms upon certain ancient forms of theological doctrine, and the author perhaps would have been wise to temper some of these utterances, although they seldom, if ever, fairly can be termed harsh. The notions that God regards this world only as a sort of machine which He has set in operation, that He is primarily a mere ruler, and that His relation to us through Christ is mainly that of a supreme governor—these are instances of the views criticised. Each of them has been believed and defended more or less consciously, widely and stoutly, and equally mistakenly. There is force also in what the author says, although here he is not quite as readily intelligible, about the mistake of putting one's philosophy of the Trinity in the place of God.

Mr. Beach will not be misunderstood so easily but will be condemned more quickly by some for recognizing much of the spirit of Christ in some whom many in the church have been accustomed to regard as heretical and dangerous foes, but he is right, in view of the qualifications which he makes. He seems, however, to have overestimated

the attitude of traditional theology as to the worthlessness of works. Here we believe that he does less than justice to the past. Sometimes, too, he does less than justice to himself. For example, when one reads that access to God is not exclusively, as a matter of terms, through Christ, care must be taken to read the passage thoughtfully lest its real intent fail to be perceived. It declares that access to God is only through Christ, in point of fact, but not necessarily as a matter of terms. That is, a holy person, dying without ever having heard of Christ, would be saved through Christ, and only thus, but not by having made any profession of faith in Christ in terms. We are confident that we have grasped the author's meaning but so important a passage should have been expanded. In regard to "the larger hope," he entertains it but as a hope only and not as a conviction.

There are other passages where the necessities of the author's purpose have interfered with the best expression of his apparent thoughts. But in general the book is not only clear but also is elaborated sufficiently. It is constructive in intent and effect. It is conspicuous for comprehensive observation and for terse statement, for skillful marshaling of principles and facts to illustrate the development of truth, for plainness of speech, for largeness of soul, and for invigorating, enkindling loyalty to Christ. Many readers will dispute this utterance or that, but they will be uplifted by the book. The author's risk of being misunderstood lies in this, that, although almost everybody will readily assent to his claims in regard to this or that particular doctrine, very few will be found to have thought out all those commented upon by him far enough to feel confident in following his lead. But, as we have said already, if his exact language be taken and its connection be noted, no serious objection often will be made to his positions.

The book leaves a definite and strong impression of the great truths that, in spite of everything apparently to the contrary, God is, He reigns and reigns in love, and He was in Christ redeeming the world; and that the whole sweep of history, the overwhelming testimony of nature and life, the verdict of science, and the irrepressible longings of the human soul for God all are at one in pointing to Christ as the supreme object of love and model of imitation, obedience and service. [Little, Brown & Co. \$1.25.]

WAGNER AND HIS WORKS.

This handsome production, which is in two volumes, gives the story of the great composer's life, together with critical comments, and is by H. T. Finck. The author has had access to much and important material of which no earlier biographer has had the advantage. Indeed, he states in his preface that he is indebted to previous biographers for probably less than one-twentieth part of his material, the large remainder being based on his personal experiences, Wagner's own autobiographic writings and other original documents, including a collection of Wagneriana which Mr. Finck has been making for seventeen years. He has written *con amore* yet not without the exercise of discrimination, and the outcome is a work of very great worth as well as of uncommon enjoyableness.

It presents a spirited and apparently faithful picture of the composer as a man, one who possessed the charm of genius together with some of its eccentricities and faults. It sets forth graphically the long, stern struggle in the teeth of poverty, political proscription and the jealousy or misunderstandings of the larger part of the musical world, which resulted at last in Wagner's recognition, success and fame. The plan adopted is that of portraying the different phases of the subject's career in themselves, at once without neglecting chronological sequence and without being fettered by it unduly. As it is, of course, impossible to do full justice either to Wagner or his works independently, there is a blending of history and criticism throughout.

Mr. Finck naturally has written from the point of view of a loyal Wagnerian in music. There are many portions of his volumes which will be found too technical for the reader who is not, to some extent, a musical expert, but to those who possess a certain amount of scientific knowledge of music probably these pages will be the most rewarding. All, however, will enjoy the delineations of the plots of Wagner's great compositions which the work includes and will appreciate much of the criticism. Mr. Finck defends Wagner warmly from the accusations of abolishing melody and of destroying musical form, and claims him to have been pre-eminently the conservator of the one and the real creator of the other, especially in dramatic music.

Wagner's avowed aim was expressed thus: "The theater should have no other object than to assist in the refinement of taste and morals." He meant the ideal theater and in its largest sense, that is including the opera as well as the ordinary drama. He was a reformer, and a somewhat radical one, by nature. In fact, this is the reason why he, who took little interest usually in anything outside of the realm of music, occasionally burst forth in a political utterance which, in the days and country in which he lived, was too radical to be overlooked by the civil authorities and thus led to his necessary self-exile in order to avoid arrest. But in music his reforming taste and ability found ample scope. It met with reluctant recognition, indeed, but the recognition came in time to gladden his later years and to insure him prosperity and fame. There is room for this biography even in addition to the many others of the same subject, and it will be conceded a permanent place as a standard work. [Charles Scribner's Sons. \$4.00.]

PHILANTHROPY AND SOCIAL PROGRESS.

In the summer of 1892 the School of Applied Ethics, which holds its sessions at Plymouth, Mass., devoted some attention to this subject. The published reports of the addresses presented attracted unusual notice and they have now been republished in a volume. They are seven in number, The Subjective Necessity for Social Settlements and The Objective Value of a Social Settlement, both by Miss Jane Addams, of the Hull House in Chicago; The University Settlement Idea, by Mr. R. A. Woods, of the Andover House in Boston; Philanthropy—Its Success and Failure, and Philanthropy and Morality, by Rev. J. O. S. Huntington, of the Order of the Holy Cross, Worcester,

Mass.; The Ethics of Social Progress, by Prof. F. H. Giddings, of Byrn Mawr College; and The Principles and Chief Dangers of the Administration of Charity, by Bernard Bosanquet, LL.D., of London, Eng. Prof. H. C. Adams has supplied the introduction.

Each of these lecturers is an expert and their addresses compose a remarkable book. It illustrates the large progress made during recent years in mastering the problem how to uplift the needy and too often neglected classes of society without injuring them more than they are helped, and how to interest all social ranks in each other healthily and with mutual benefit. The democratic spirit of the book is one of its most conspicuous features. Another is its intense practicalness. Another is its plainness of speech. Most of all the reader is impressed by its suggestiveness. Doubtless many advances remain to be made, yet it is evident not only that a good beginning has been accomplished but also that a large measure of substantial progress has been achieved. The fruits already are apparent and abundant.

The great truth of the solidarity of the human race underlies all these chapters, and, although religion is not forced into prominence, a truly Christian motive and spirit appear throughout. When the principles here inculcated shall have become recognized and influential generally, the perils of Socialism will have been neutralized. No more nobly patriotic service is possible than that which such workers as these lecturers are doing in their respective fields, and which they have described in these addresses. We trust that the volume will have the wide reading and the conscientious study which it merits, and that it will promote the rapid and wise development of similar efforts wherever needed. [Thomas Y. Crowell & Co. \$1.50.]

STORIES.

If Mr. Grant Allen were as well acquainted with Americans as with English certain portions of his novel, *The Scallywag* [Cassell Publishing Co. \$1.00], would be more true to life. In the effort to portray a certain type of Americans, met with in books more often than in actual life, who are rich and warm-hearted but unconventional and somewhat unrefined in speech, he has overdrawn it. There are Americans who somewhat resemble those in his book but the resemblance is not sufficiently close. In other respects the story is unusually good. The real hero is the Jew money-lender for whom one comes to have a strong regard. The plot is novel and striking, the action is vigorous, and the interest grows to the end. The novel is one of the best of the season. —In *Blue Uniform* [Charles Scribner's Sons. \$1.00], by G. I. Putnam, is a pleasant story of life at a Texas army post. Apart from the romance it deals with the question of the wisest method of managing enlisted men, whether as men or as mere machines without feeling or ambition, and it ought to have a good influence in army circles. This too is interesting from cover to cover.

Miss Charlotte M. Yonge has taken to herself a literary partner, Christabel R. Cole-ridge, and they have combined forces in writing *Strolling Players* [Macmillan & Co.

\$1.00]. Some may suppose that Miss Yonge merely has given her friend the benefit of her experience rather than any actual help in writing. But no one familiar with her books can fail to detect many of her characteristics in this story. Evidently she has done her fair share, at the least. As for the story itself, it is exceptionally interesting. The plot is simple and natural, the characters are well drawn and contrasted, the action is lively, and the story is religious without formality or sentimentalism. In fact the sentimentalism and narrowness of a certain type of Christians is well exhibited and shown to be mistaken. The scene of the story is England and the right or wrong of acting plays and theater-going is a prominent problem. It is dealt with in a wise and Christian manner which ought to convince the reader. We are glad to welcome another book in part, at least, from Miss Yonge's pen, and her co-laborer evidently will find a cordial greeting for her own productions when they appear.

Mrs. Phelps-Ward's latest story, *Donald Marcy* [Houghton, Mifflin & Co. \$1.25], has a somewhat too ideal hero. But he is a good fellow in spite of his numerous perfections and one likes him and is glad of his success. Some of the minor characters are superior to the others in interest. The book is well suited to please young men and women of about high school age and they may be depended upon to consume a large edition when once it has become known. —*Witness to the Deed* [Cassell Publishing Co. \$1.00] is one of G. M. Fenn's stories. It is much more tragic and mysterious than most of his writings and the grotesque and repulsive elements are allowed far too much prominence. It wears on the reader's feelings unpleasantly, although he knows from the outset that undoubtedly all will turn out well. It involves too great a violation of probability. The motives are not sufficient to account for the actions. But it possesses much of the attraction of the author's usual style.

Julia McN. Wright has written one of her best temperance stories in *The House on the Beach* [Cong. S. S. & Pub. Society. \$1.50]. The practically resistless power of the liquor habit over some men is described vividly. The more romantic features of the tale are less well drawn. But it is likely enough to be a popular Sunday school library book. —Miss C. M. Yonge has sent forth another story of her own to keep company with that just written by a friend and herself. It is *Grisly Grisell* [Macmillan & Co. \$1.00], a story of the troublous times in England and the nearer part of the Continent some four centuries more or less ago. It is a touching story of suffering and service with glimpses of the rough, wild, English border life and of the then superior civilization of the Flemish. The author's pen has not lost its cunning, although this book does not represent her at her best.

William Black's *Yolande* [Harper & Bros. 90 cents], if not one of his very best novels, certainly is deservedly popular, and will be read afresh and with new enjoyment in the new edition just out, and many new readers will be attracted by it into the large and ever widening circle of Mr. Black's admirers and the Messrs. Harpers' patrons. —*Raft-mates* [Harper & Bros. \$1.25] is one of Kirk Munroe's exciting stories for boys. It is

wholesome, however, and not so improbable as to awaken the adverse criticism of the average youngster.

MISCELLANEOUS.

The second volume of the new and illustrated edition of the late J. R. Green's *A Short History of the English People* [Harper & Bros. \$5.00] is out. Its editors, Mrs. J. R. Green and Miss Kate Norgate, certainly deserve praise and congratulation for what they have done. The illustrations are very numerous and are drawn from all sorts of sources—portraits, pictures, tapestries, medals, seals, miniatures, initial letters, etc. Many of them actually seem more expressive in the quaintness of their ancient style than similar modern illustrations would be. The merits of this history as a record are too well known to need explanation. But, in this new form and enriched by these lavishly supplied, picturesque and appropriate pictures, the work is rendered five-fold more interesting and instructive than it was at first.

Peter Stuyvesant [Dodd, Mead & Co. \$1.00], by Bayard Tuckerman, is the latest issue in the excellent series known as *The Makers of America*. It narrates the history of the settlement of what is now New York City and the vicinity, giving special attention, of course, to the years between 1647 and 1664, the period of Stuyvesant's administration. It is a terse but graphic record, sufficiently full for the purposes of most readers and reproducing well the spirit of the man and of the times. The chapter on the Social Aspect of New Amsterdam is exceedingly entertaining and instructive. The sturdy, brave, passionate and imperious character of Stuyvesant himself is well depicted. He could be intolerant and harsh, witness his treatment of the Quakers, which believers in the universal religious tolerance of the Dutch have not made fairly prominent, although it certainly was more characteristic of Stuyvesant than of his nation. In all respects this book is excellent.

When one has said of Prof. H. F. Pelham's *Outlines of Roman History* [G. P. Putnam's Sons. \$1.75] that it is comprehensive, concise, scholarly and at the same time popular, in short, one of the best works in its voluminous class, all has been said which is necessary, and enough to commend it to general attention and confidence. It is founded upon the article entitled *Roman History in the Encyclopedia Britannica*, by the same author. It devotes chief notice to the period from the tribunate of the elder Gracchus to the fall of Nero (133 B. C.—69 A. D.), as being of most significance. It is well indexed and contains appropriate maps, tables, etc.

Octave Thanet, in her new book, *An Adventure in Photography* [Charles Scribner's Sons. \$1.50], has turned from her accustomed field, that of the story pure and simple, to that of art, and in the form of a narrative has written a treatise on amateur photography which is exceedingly entertaining and also full of practical and valuable suggestions. It is a record of experience written in a captivatingly genial manner and illustrated richly with pictures taken by her friends or herself. All interested in photography, and they are becoming a legion, will appreciate the charm and the technical value of the book.

NOTES.

— The widow of M. Renan is to have \$1,200 a year from the French Government.

— The success of the *Review of Reviews* is stated to have been phenomenal thus far.

— The tercentenary of the birth of Isaac Walton is to be celebrated at Stafford, Eng., on Aug. 9.

— Messrs. Estes & Lauriat of Boston are reported to have been the first publishers to be in readiness at the World's Fair.

— The first installment of the biography of Abraham Lincoln which the *Century* published increased its circulation by twenty thousand.

— Anna Katharine Green's latest book, *Marked "Personal,"* was published on the same date, May 10, in New York, London, Paris, Stuttgart, Prague and Milan.

— The Japanese have taken to pirating foreign books and they out-pirate other pirates by putting upon their editions the names of the original printers instead of their own.

— It is an interesting fact that when George Kennan went to Russia to collect material for his series of articles on the Russian penal system, he started with the expectation and purpose of exposing the falsity of certain charges of tyranny which had been published against the Russian Government.

— Says *Book News*:

The celebrated library of the Count de Mosburg, which was sold in Paris, realized nearly \$70,000. The highest priced was a vellum manuscript, written for Mlle. de Rambouillet, which realized \$3,800. Amyot's translation of Daphnis and Chloe (a copy which belonged to Philippe d'Orleans, with his arms on the cover) brought \$2,500. Colbert's copy of the Chevalier Delibere (1483) reached \$2,750.

— The *Publisher's Weekly* says:

Mr. Stevenson's book on the recent Samoan troubles—*A Footnote to History*—has been burned in Germany, and Tauchnitz, who published it, has been heavily fined. The author's narrative was severely critical of German conduct in Samoa.

If the *Weekly* is correctly informed, the liberty of the press in Germany is even less than we had supposed.

— We regret to see announced the suspension of the *New England Magazine*. It has been one of the most intelligently and successfully edited publications in its class and one of the most interesting. It deserved a better fate. We hope that it soon may be revived and under Mr. Mead's continued editorial supervision. Insufficient capital in the control of the proprietors is understood to have caused its failure.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.
THOMAS CHALMERS. By Mrs. Oliphant. pp. 255. \$1.00.

D. Lothrop Co. Boston.
WHITTIER WITH THE CHILDREN. By Margaret Sidney. pp. 59. \$1.50.

Leach, Shevell & Sanborn. Boston.
HORACE: SATIRES AND EPISTLES. Edited by Prof. J. H. Kirkland, Ph.D. pp. 396. \$1.50.

Dodd, Mead & Co. New York.
A SINGER FROM THE SEA. By Amelia E. Barr. pp. 346. \$1.25.
THOMAS JEFFERSON. By James Schouler, LL.D. pp. 252. \$1.00.

Cassell Publishing Co. New York.
ALL ALONG THE RIVER. By M. E. Braddon. pp. 363. \$1.00.
THE TWO COUNTESSSES. By Marie E. Von Eschenbach. pp. 176. 50 cents.

Charles Scribner's Sons. New York.
ALEXANDRIAN AND CARTHAGINIAN THEOLOGY CONTRASTED. By Rev. J. B. Heard. pp. 362. \$2.25.

Anson D. F. Randolph & Co. New York.
CHRIST AND CRITICISM. By Prof. C. M. Mead, Ph.D. pp. 186. 75 cents.

Charles L. Webster & Co. New York.
A CATASTROPHE IN BOHEMIA. By H. S. Brooks. pp. 372. \$1.00.

Presbyterian Board of Publication. Philadelphia.
THE PASTOR IN THE SICK-ROOM. By Rev. J. D. Wells, D.D. pp. 128. 50 cents.

John J. Hood. Philadelphia.
PRAISE IN SONG. Edited by J. R. Sweeney, W. J. Kirkpatrick and H. L. Gilmour. pp. 224. 35 cents.

PAPER COVERS.

D. C. Heath & Co. Boston.
LE PETIT TAILLEUR BOUTON. By M. Genin. pp. 90. 25 cents.

Houghton, Mifflin & Co. Boston.
RIVERSIDE SONG BOOK. 30 cents.

Charles H. Kerr & Co. Chicago.
THE RUSSIAN REFUGEE. By Henry R. Wilson. pp. 610. 50 cents.

MORTAL MAN. By Arago Easton. pp. 47. 50 cents.

MAGAZINES.

June. GOOD HOUSEKEEPING.—MOTHERHOOD.—EDUCATION.—FALL MAIL GAZETTE.—SILVER CROSS.—PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.—UNIVERSITY EXTENSION.—THINKER.—CATHOLIC WORLD.—PANSY.—BIBLICAL WORLD.—BLUE AND GRAY.—LITERARY NORTHWEST.

WHAT THE SILVER LAW COSTS.

Secretary of the Treasury Carlisle gave out last week the following statement, which is a succinct, calm description of a grave national peril. Christian business men have a duty to perform in impressing upon their representatives in Congress that no further pandering to "the silver craze" will be allowed to go unrebuked. The action of the New York Clearing House last week, which has but three precedents, shows the gravity of the situation:

The act of July 14, 1890, required the Secretary of the Treasury to purchase 4,500,000 fine ounces of silver bullion each month and to continue the coinage of silver dollars at the rate of \$2,000,000 per month until July 1, 1891, and under this act there have been coined \$29,408,461, which makes the total coinage of silver dollars under all acts since 1878 \$419,294,835, or more than fifty times as much as was coined during a previous period of eighty-one years.

In addition to the silver bullion purchased by the Government since 1878 and coined as above stated, the Secretary of the Treasury has purchased, under the act of July 14, 1890, and now holds in the vaults of the Treasury, uncoined, 124,292,532 fine ounces of silver bullion, which cost the people of the United States \$114,299,920 and is worth today at the market price of silver \$103,411,386, thus showing a loss of \$10,888,530. By the terms of the act the Secretary was required to pay for all silver bullion purchased by the issue of new United States Treasury notes, payable in coin, and it provided that upon demand of the holder of any such notes they should be redeemed in gold or silver coin at the discretion of the Secretary, "It being" in the language of the act, "the established policy of the United States to maintain the two metals on a parity with each other upon the present legal ratio, or such ratio as may be provided by law." In the execution of this declared policy of Congress it is the duty of the Secretary of the Treasury, when the necessity arises, to exercise all the powers conferred upon him by law in order to keep the Government in a condition to redeem its obligations in such coin as may be demanded and to prevent the depreciation of either as compared with the other.

The records of the Treasury Department show that during the eleven months beginning May 31, 1892, and ending May 1, 1893, the coin Treasury notes issued for the purchase of silver bullion, under the act of July 14, 1890, amounted to \$49,961,184, and that during the same period the amount of such notes paid in gold was \$47,745,173. It thus appears that all the silver bullion purchased during that time, except \$2,216,011 worth, was paid for in gold, while the bullion itself is stored in the vaults of the Treasury and can neither be sold nor used for the payment of any kind of obligation. How long the Government shall thus be compelled to purchase silver bullion and increase the public debt by issuing coin obligations in payment for it is a question which Congress alone can answer. It is evident that if this policy is continued, and the Secretary of the Treasury shall be compelled to issue bonds or otherwise increase the interest-bearing public debt, it will be done for the purpose of procuring gold with which to pay for silver bullion purchased under the act referred to.

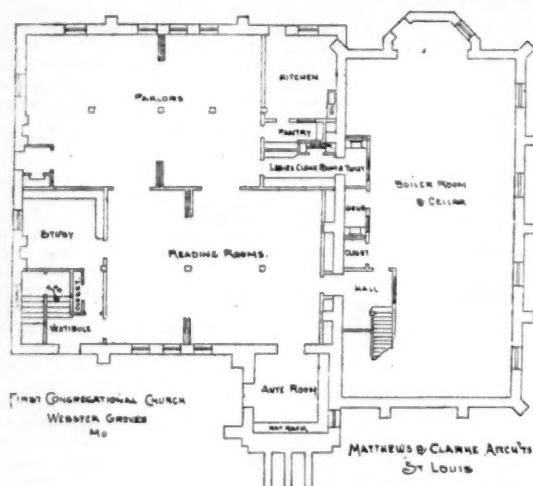
A NOTEWORTHY CHURCH DEDICATION.

Twenty-six years ago a group of earnest Christians, living on the outskirts of St. Louis, found themselves three miles from church privileges. In behalf of their growing community, they applied to their presbytery for a local church. The request was denied on the ground that there was not sufficient material in the region for a successful organization. Finding that a majority of their number had been trained in the Pilgrim polity, they determined to organize, in the liberty of the gospel, a genuine New Testament church. As soon as their purpose was known, the presbytery was instantly convinced that two churches were needed where their wisdom had just declared that even one could not exist, and with ample outside aid a Presbyterian church was straightway planted beside the feeble band who had dared,

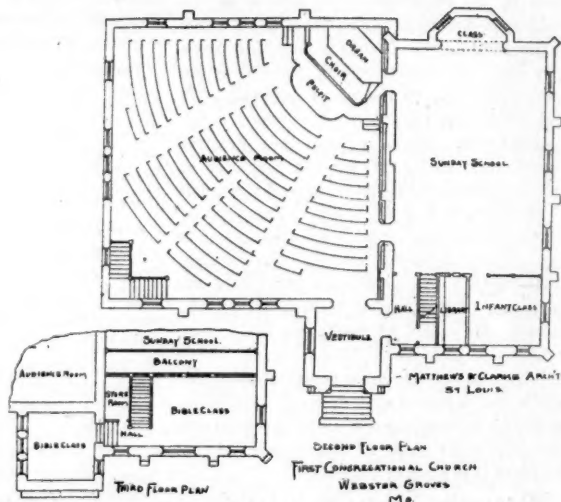


day evening the Sunday school held a jubilee; Thursday evening was occupied by the Christian Endeavor Society, with addresses from three of the city pastors; on Friday evening the ladies entertained all their friends in the entire village; and Sunday was observed as Children's Day, also for the Lord's Supper, at which more than a score of young people, including half the associate membership of the Endeavor Society, were received into membership on confession, thus showing that the spiritual work of the church has not suffered during the period of building. The fine reading-room and parlors, with equipment of games and the beginnings of a general parish library, are the germ, already fruitful, of what might be called institutional work, which will go on in the future as it has in the past, wisely adding new features to meet manifest needs.

J. L. S.



FIRST FLOOR PLAN



SECOND FLOOR PLAN
THIRD FLOOR PLAN
FIRST CONGREGATIONAL CHURCH
WEBSTER GROVES
MO.

FIRST CONGREGATIONAL CHURCH, WEBSTER GROVES, MO.

in that heroic age of our denominational life in the Southwest, to be Congregationalists.

In spite of discouragements and varied experiences our church has steadily grown until it stands today in the charming village of Webster Groves, with a rapidly growing constituency, and second to none of its neighbors in energy and spiritual power. A few years ago it received by letter from a Methodist church in the city a business man, with his family. He had been trained for the ministry in Boston University, but abandoned it on account of ill health after a few years of the itineracy. For four years past this man, Rev. J. W. Sutherland, has been the pastor, and to his spiritual power and business capabilities the church is largely indebted for advancement in grace and a remodeled church home, whose dedication has just taken place.

There are certain features in the progress of the undertaking and its completion that are universally instructive as well as significant of the possibilities of church life in the suburbs of a Western city. A little more than two years ago the stone chapel in which this church worshiped became plainly too small for the growth and new methods of its occupants, and plans were begun for additional parlors and a reading-room. A careful canvass of the church resulted in an estimate

of \$4,000 as the largest sum that could be raised for that work. Before it could be undertaken a group of members living a mile and a half away decided that colonization was a duty, and, strongly encouraged by the parent church, Old Orchard organized, taking one-fifth of the membership and financial strength of Webster Groves. In no wise disheartened the remaining members went steadily forward, enlarging their plans, their faith and their self-sacrificing efforts, until the present structure represents an expenditure of \$25,000, all of which has been paid in, or provided for, by shares in a building association which are easily carried as current expenditure.

At the dedication, June 6, the sermon was preached by Dr. G. C. Adams of the Compton Hill Church; congratulations were offered by neighboring pastors, including the Presbyterian neighbor, with whom Mr. Sutherland associates in delightful harmony. The first act after the dedicatory prayer was the bringing in of the "magic blackboard," which has done such good service in the past, and the securing of pledges and cash offerings for the St. Louis City Missionary Society. The apportionment to the Webster church was \$550 for the present year, and in a few moments the sum of \$590 was reached, most of it in lifts of \$25 and smaller sums. On Wednes-

TACOMA NOTES.

Amid the severe financial strain and business depression of these times a refreshing oasis is found in the action of the First Church of Tacoma, Wn., Rev. L. H. Hallock, pastor, which has just raised a debt of \$18,000, which has long burdened its members and hampered its activities. In this work Mr. Edward Kimball has rendered signal service, removing obstacles from the minds of many and so forcefully presenting the Scripture arguments and the spiritual side of finance that the whole movement has deepened and strengthened the spiritual life of the church, and has brought people, pastor and Christ into closer and tenderer relations. It is as good as a revival of religion and wonderfully brightens the prospects of this notable church. Mr. Kimball has also lifted the burden of debt from several smaller churches in the vicinity. It is a great secret which Mr. Kimball has mastered—that financial problems when approached from the spiritual side may prove to be among the richest means of grace.

The Tacoma Association held its annual meeting with the Atkinson Memorial Church of Tacoma, and the program was one of much interest. The whole evening session was devoted to a paper by Rev. L. H. Hallock on Congregationalism, Historical and Ideal. The

discussion of the theme was inspiring and greatly strengthening to the denomination. The time has passed when a Congregationalist who moves west of the North River or the Rockies or the Cascades becomes thereby a Presbyterian. Inspiration was ably treated by Rev. A. P. Powelson. Rev. Myron Eells, D. D., presented a valuable paper on The Duty of the Church to the Loggers and Scattered Settlers. There are nearly 7,000 of that class gathered in small camps, far removed from churches or any civilizing influences, wholly destitute of religious privileges save as such may be furnished them by missionaries. All other classes, from seamen inland, are remembered, but these loggers, often rough but thoughtful and earnest, are left destitute. The few efforts which have been made in their behalf have been welcomed, and they make strong appeal to our Christian sympathy. At the lowest estimate these six or seven thousand loggers have timber enough in the State of Washington now standing to give them constant employment for 350 years. We have nine times as much standing timber as Michigan, four times as much as Michigan and Wisconsin combined, and about as much as in all Oregon, California, Montana and Idaho; or, to be definite, we have now, in round numbers, 410,000,000,000 feet. Our own mills during the last year cut 1,164,425,880 feet, nine-tenths of which was in or west of the Cascade Mountains.

The Puget Sound Congregational Club met with the First Church, Tacoma, May 31, and debated the question, Politics and the Pulpit, led by Rev. Mr. Pedley of British Columbia, the guest of the club, who made a good impression. His field is secluded and he had not seen a Congregational minister for two years. The discussion trended toward the honest participation of the preacher in all the important political and moral questions of the day.

At the Whitman College Commencement a proposition to give large subsidies of land and other privileges to the college if it will remove to Tacoma was considered by the trustees, and a committee on location was appointed. The strong sentiment, however, was in favor of retaining the college near the site of the Whitman massacre and where it was placed by its founder and benefactor, Rev. Dr. Cushing Eells. The college feels the wise and steady hand of its chief executive, and under President Eaton is sure to do good work. It greatly needs endowments, and the memory of that national hero, Dr. Whitman, ought to be so revered by every true American that funds should not be wanting to carve for Whitman College a future worthy of its honored name.

Those who are interested in the wonderful history of the saving of the great Northwest country to the United States will be glad to know that the history of that achievement, so far as it is involved in the eventful life of Dr. Cushing Eells for more than a half-century of pioneer work, first in connection with Dr. Whitman and later by himself, with his noble wife, is already in manuscript from the pen of Rev. Dr. Myron Eells and will soon be in press. It will be a valuable contribution to the history of the State of Washington.

During Rev. L. H. Hallock's absence in the East the First Church pulpit will be occupied for six Sundays by Prof. J. S. Sewall, D. D., of Bangor, Me. Sixty-three have been received to membership in the church since January, and when the new pastor of Atkinson Memorial Church shall arrive, about the middle of July, Rev. G. W. Gallagher of Montpelier, Vt., Congregationalism will be fully equipped here.

Tourists are coming here in great numbers now, and every week many excursions visit Tacoma and other points on the beautiful sound. The steamer Queen left on her first trip to Alaska this week with 110 passengers,

made up mostly of two Raymond-Whitcomb parties that met at this point. Every berth in the steamers for Alaska is engaged for weeks in advance, and the travel already demands largely increased facilities. The Tourist Hotel, now building at Tacoma, commands a superb view of mountain and sea. When finished it will care for 1,000 guests in princely style, and its cost is close on to a million of dollars.

L. W. H.

VERMONT GENERAL CONVENTION.

It is pleasant to note from year to year the firmer grasp of the situation shown by the churches of the State. A few years ago there was consternation, almost despair, over the religious destitution shown to exist in Vermont. That is past now and the meeting at Montpelier, June 13-15, was full of hope and courage.

For the first time the churches were represented directly, eighty-seven churches sending about eighty pastors and sixty lay delegates, nearly twice the number usually present.

The annual sermon, by Rev. C. R. Seymour, was an earnest plea for greater evangelistic activity in the local field by the churches. Like its Master the church must go round about the villages teaching. The fact that the preacher is practically illustrating his sermon in his own parish added much force to his plea.

The annual report of the corresponding secretary, Principal J. M. Comstock, has come to be looked forward to as one of the most valuable features of the convention. It showed the number of churches to be unchanged, 198, of which only nine are now without pastoral supply. The additions have been 693 by profession, 439 by letter, a net gain of forty-one. The Sunday schools show a gain of nine in membership, but a falling off in average attendance. Reports from the churches of special causes of discouragement and encouragement showed among the former the small number of workers, scattered population, influx of foreigners, multiplication of rival churches and Sunday labor; among the latter, steady growth, spiritual progress, efficient service of deacons, reconciliation of estranged members, work of the Endeavor Society.

A change in the rules gave the committee of arrangements considerable latitude in the construction of the program. Instead of the usual essay and discussion upon unrelated topics there were seven short papers upon the church and its relation to the school, the municipality, the wage-earner, the farmer and the business man, followed by free discussion. The papers contained many helpful suggestions and bright sayings, among which were such as these: "Jesus Christ took the world as He found it. Has the church any right to select?" "If we would show the business man that he needs the church we must show him a church that he needs." "What is worse than righteousness gone to seed in the lap of luxury?"

It was refreshing to hear in such a gathering honest words concerning unjust taxation, the place of the Golden Rule in business and the proper dress for the house of worship. If one did not agree with everything said, he could at least feel that these were questions of practical interest today and that churches which considered them were alive.

The anniversary exercises of the Domestic Missionary Society were of great interest, as usual. Receipts from contributions and legacies for the year were \$9,500, or, including gifts to the A. H. M. S., \$16,000. Sixty workers have been employed. The supply of ministers was reported to be larger than for several years past, due in part to interest aroused by theological students employed during the summer. As in former years the missionary churches supply the net gain of membership. The work of the young women evangelists is still the center of greatest interest. Eight of them have been employed during the

year and have visited 2,500 homes, held 629 services and report over 300 conversions. Their work has developed in many unexpected ways. They have not only labored in out-districts but have supplied vacant pulpits and have worked with some of the strongest churches in the State, at St. Albans their efforts resulting in over fifty conversions. Their work, it was truly said, has passed out of the experimental stage and no longer needs defense or description. The brief addresses of the young women were listened to with deep interest, as they told of their joy in the work and the evidences now seen of the permanence of the results of their efforts. This being the seventy-fifth anniversary of the society a historical paper was read by Rev. C. S. Smith, for more than a third of its existence secretary of the society.

That our latter day movements are not wholly without precedent appeared from the fact that the Domestic Missionary Society was the outgrowth of a young people's missionary society and that from the beginning women have been very active in its support. More than half a million dollars have been contributed to it during the seventy-five years, but not a dollar has ever been called for from the A. H. M. S. to be used in this State.

Taken as a whole the ninety-eighth annual meeting, while not characterized by any great and overshadowing interest, was a helpful, stimulating and hopeful gathering. It was more intellectual than spiritual, but the devotional element was not lacking. We confidently believe that better things are in store for the Vermont churches.

C. H. S.

THE SUMMER BOARDER FROM ANOTHER POINT OF VIEW.

A "summer boarder" has read the three letters printed in your issue for the 15th and notes in particular one statement in which all three correspondents agree, viz., that each church "had made no special effort to invite or interest the summer boarder." I think right here is the key to the solution of this question.

I've been a summer boarder for many years in Maine, New Hampshire and Massachusetts, in some thirteen towns and villages, staying sometimes for ten weeks in a place, and have yet to receive my first invitation to attend church or Sunday school, except from the parties with whom I was boarding. In most places I have had to seek out a summer church home and go uninvited into the Sunday school and prayer service; and this I have always done and made many pleasant friends, all of whom heartily welcomed me to church, prayer meeting and Sunday school after I had, as was my duty and privilege, looked up when and where the services were to be held and attended them.

If the country churches desire the help of the summer boarders, would it be anything more than Christian and courteous for them to appoint some one of their number to call at the boarding houses and hotels on Saturday afternoon and evening, and, instead of simply leaving a printed notice, as is done in a few cases, ask the clerk or landlord regarding his guests, and personally give an invitation to such persons as seemed, in the host's opinion, likely to attend church? I have tried this plan and secured as many as forty persons on one Sunday, very many of whom if uninvited would have lounged about the house.

Let our good friends of the country whose hearts, when you once know them, are so warm, just let us summer boarders have the pleasure of receiving an invitation to their services, and be persuaded that even if we do look lazy, in their eyes, we will meet them fully half way, and if invited, and then good-naturedly urged (not driven), gladly assist them, both spiritually and financially, in their work. I am going to a new place this year where there is a church within sight of my cottage. I wonder if I shall be invited to attend its services?

F. P. S.

PASSING COMMENTS ON THIS WEEK'S NEWS.

Only nine pastorless churches in Vermont, out of 198, is a very good record.

If the day of unrelated topics at conferences is going by there are many who will rejoice.

Few epigrams are more full of common sense than this, "To show a man that he needs the church, you must show him a church that he needs."

The large missionary field in Maine gives to the work of the local and State conferences a practical aim that makes their deliberations fruitful and inspiring.

We have not space for all the accounts which have reached us of the observance of Children's Sunday. Special sermons, programs, flowers and songs and the baptizing of infants made the day glad and memorable. Several churches report the largest collection ever taken for the C. S. S. and P. S.

NEW ENGLAND.

Massachusetts.

At a special meeting of the Suffolk South Association, June 13, Mr. Albert P. Davis, son of Rev. Perley B. Davis of Dorchester, was approbated to preach. Mr. Davis is a graduate of Amherst College and Yale Theological Seminary, where he proposes to take a year of postgraduate study. At the same meeting Mr. W. Chaffin Fessenden was approved as a lay preacher for one year.

Rev. T. J. Holmes of Newton Centre surprised and grieved his congregation last Sunday by putting into their hands his resignation, suggesting that it take effect the last of September at the close of his tenth year of service. This action was the carrying out of an intention cherished through the year. Mr. Holmes has had a ministry of exceptional fruitfulness, his care of the young people and the children has been wise and assiduous, the church and congregation have been steadily growing and the income from pew rentals is fifty per cent. larger than when he took charge of the church.

The historic First Church, Ipswich, was the third in the State to organize a Sunday school, the seventy-fifth anniversary of which was appropriately observed last Sunday in connection with Children's Day exercises conducted by the pastor, Rev. Edward Constant. Letters from former superintendents and pupils, among the latter Rev. C. M. Southgate of Worcester, delightful reminiscences from the senior deacon, Zenas Cushing, a historical sketch by Miss A. B. Lord and addresses from non-resident members of the school were admirably interspersed with recitations and singing by the little folks. Rev. T. F. Waters of the South Church, a daughter of the venerable First, brought greetings from his school.

Maine.

Since the church in New Gloucester raised its debt, last November, the pastor, Rev. H. G. Mank, has obtained pledges amounting to about \$1,500 to remodel the meeting house. The church is now experiencing a religious awakening such as has not been known for many years. Mrs. Leger and Miss Tobey, the evangelists, have been working with the pastor at Upper Gloucester. There have been many conversions, including some of the leading men of the town. A Junior Endeavor Society has been organized with a good membership. Two Sunday schools have recently been started in other parts of the town. It is expected that the pastor will have an assistant through the summer.

The county conferences have held their annual meetings, renewing their fellowship and receiving new strength and inspiration for their work. Cumberland North met with the High Street Church in Auburn, Rev. C. S. Patton, pastor. The topics were: Should Candidates for Admission to the Church Be Required to Assent to Anything Beyond a Covenant? Intellectual Honesty in Advocating Christianity, Christian Endeavor and Sunday School Work. An address on Work in the Dark Belt was given by Prof. E. S. Foster of McIntosh, Ga. The sermons were by Rev. Messrs. F. A. Sanborn and F. W. Davis. Hancock met at Castine, Rev. J. P. Cushman, pastor. In considering the Sunday school and Endeavor Society, Rev. G. M. Boynton, D.D., of the C. S. S. and P. S. was present to guide the thought. Christian Growth, The Latent Forces in Our Churches and the Influence of Women in Them, and What Truths Should Be Given Most Prominence Today were also discussed. The sermon was by Rev. H. W. Conley. A woman's missionary meeting was held, and the ministerial association. Kennebec met at Gardiner, Rev. J. L. Quimby, pastor, and had, among other subjects, The Relation of the Ministry and Church to the Social and Industrial questions of the day. Miss Washburn gave an ac-

count of her work with Miss Harlow among the mission fields of Maine.

Oxford Conference met at Andover, Rev. F. V. Norcross, pastor. The sermons were by Rev. Messrs. B. S. Rideout and R. S. Haughton. Topics for discussion were: Public Worship, Children and Youth, The Power of the Spirit. An earnest protest against the opening of the gates at the World's Fair on Sunday was made. Penobscot met with the Central Church, Bangor, Rev. E. B. Bary, pastor. Christian Loyalty in Individual and Church Life, and The Relation of the Larger and Smaller Churches to Each Other were considered. The sermon was by Rev. G. W. Field, D.D. A woman's missionary meeting was held. Waldo met at Freedom. The New Bible and New Methods, Giving—How and When, Personal Work, What Is the Sabbath to Us? What Can Christians Do in the Community for Social and Physical Culture were the topics. Rev. R. G. Harbutt preached the sermon. Washington was held at Eastport, Rev. C. S. Holton, pastor, with sermons by Rev. Messrs. C. G. McCully and C. L. Nichols. The chief topics for discussion were: Church Worship, The Relation of the Church to Social Life, and Christian Living. The annual meeting of the County Bible Society and a Ministerial Association were held. Union met at Lovell Center. The sermons were by Rev. Messrs. C. S. Young and A. G. Fitz. The subjects discussed were: Christian Co-operation: Its Basis, Its Obstacles, Its Benefits; Christian Endeavor Work in Its Relation to the Church and Community, and Hindrances to the Christian Life of the Young in the Church and Community; The Sabbath: Its Purpose and Manner of Observance, the Best Condition for Its Observance, How Prevent the Desecration of It? Reports from several churches where Misses Washburn and Harlow have been at work were full of praise of their services and showed that they had done much good.

Cumberland Conference met at Falmouth. The topics were: Have We, as Congregationalists, in the Past Made as Much as We Ought of the Church of Christ? The Church of Christ as a Social and Educational Force in the Community, How Can We Build Strong and Self-supporting Churches in Our Villages and Country Towns? The theme of the woman's hour was the Foreign Missionaries from Cumberland County.

The reopening of State Street Church, Portland, and the installation of Rev. J. L. Jenkins, D.D., were events of more than local interest last week. The church has been completely renovated and refurnished at a cost of \$60,000, including the new \$8,000 organ. Of this, \$50,000 have already been raised. The choir for the occasion consisted of thirty-six voices, the choicest singers in the city. The historical address was by Mr. Woodbury S. Dana. The church has had four pastors, Rev. H. S. Carpenter, D.D., of Brooklyn, Rev. G. L. Walker, D.D., of Hartford, Prof. E. Y. Hincks of Andover Seminary and Rev. F. T. Bayley of Denver, Col. A delightful feature of the evening, because of the significance from the standpoint of church lineage, were addresses by Rev. Messrs. J. G. Merrill, D.D., W. H. Fenn, D.D., and D. M. Pratt, representing in turn the Second Parish, High Street and Williston churches, grandmother, mother and daughter of State Street Church. This relationship is direct and intimate and is one of the most pleasant features in the church fellowship of the city. All the churches of Cumberland County, twenty-one in number, were invited to the installation. The address to pastor and people was peculiarly impressive, being given by Dr. Carpenter, the first pastor of the church. It was vigorous and tender. President Carter of Williams College preached the sermon. Dr. Fenn made the prayer and Dr. Merrill gave the right hand of fellowship. Rarely does a pastorate open under such delightful auspices.

Connecticut.

The New Haven Congregational Club met June 12 at the Grand Avenue Church. The program consisted of ten-minute addresses and toasts by Rev. W. J. Mutch on the First Decade of the Club, by Judge S. E. Baldwin on its Place and Outlook, by Rev. J. Lee Mitchell to the Lady Guests, by Mrs. W. W. McLane on Woman, the Unsolved Problem. Forty new members have been added during the year and a balance in the treasury of nearly \$500 is reported. Five meetings are now held in the year, at all of which members are permitted to bring guests. The annual dues were raised from \$3 to \$5. A neat pamphlet has been published containing a full report of the celebration of the Tercentenary of Modern Congregationalism held by the club Oct. 24, 1892. It includes Dr. C. R. Palmer's historical

address on the Oldest Congregational Church, Dr. E. P. Parker's poem on The Way of the Puritan and Dr. A. J. F. Behrends's address on What Is Congregationalism?

Nearly, if not quite, all the churches in and about New Haven observed Children's Day with special services both morning and evening. In many there were baptisms of children and presentation of Bibles to those who have reached their eighth birthday. Junior Endeavor Societies and Sunday schools took prominent parts in many churches.

Mrs. Anna R. Barrows of Hartford leaves by will the sum of \$2,000 in trust to the A. B. C. F. M. and \$1,000 to the C. H. M. S.

MIDDLE STATES.

New York.

The morning service at Bethesda Chapel, Brooklyn, will be omitted during the summer but the evening service continued. Park Church has canvassed houses in its vicinity and has found many families without a church home. These are being carefully followed up, receiving calls from district visitors and the pastor and also frequently invitations by mail to services of special interest. As a result there has been a material increase in the number of strangers coming to the church. Through the carelessness of men working on the roof over the Sunday school and prayer meeting rooms of the Church of the Pilgrims the building was set on fire and damaged to the extent of \$1,000. The loss was covered by insurance. It was fortunate that the fire did not come a little later, for money had been raised and preparations were being made to refresco and improve the Sunday school rooms, none of which work had been done. The fire alarm was sounded at 7.15 on Friday evening. At eight o'clock Dr. Storrs conducted the prayer meeting as usual.

The church of Oswego and the State H. M. S. are specially bereaved in the death of Prof. E. J. Hamilton, who for thirty-five years was the popular superintendent of the Sunday school and for several years a director of the missionary society. All his life prominent in educational work, he was practically the first principal of the Oswego High School, after leaving which position he established a classical school for boys and for some years past, and up to his death, was superintendent of schools in that city. He held the office of mayor in 1881.

The Black River and St. Lawrence Association was held at Rodman, June 13, 14. The sermon was by Dr. J. J. Porter. Interesting papers were presented on The Relation of Creed to Practical Christianity, Christian Eschatology, Temperance, Congregational Singing and The Importance of Christian Literature in Our Homes. A symposium on Woman and Her Saviour was divided into two parts—What Christianity Has Done for Woman and What Woman Has Done for Christianity. The woman's missionary meeting was addressed by Mrs. Ethan Curtis. The last evening was divided between Drs. F. P. Woodbury and C. H. Daniels, who made addresses in behalf of their respective missionary societies. An address on Sunday School Normal Work by W. D. Eddy, now pastor at Norwood and for four years past Sunday school missionary, was of special interest. During the meeting a council was held to act upon the resignation of Rev. F. A. Hatch, who has accepted a call to the Second Church of Danbury, Ct. They advised the dissolution of the pastoral relation with much reluctance.

LAKE STATES.

Ohio.

The Free Church of Collamer, now East Cleveland, was once strong, but has held no services for the past fifteen years. It has kept up its legal existence, has about twenty surviving members, a valuable lot free of debt and several hundred dollars in the bank. It is on Euclid Avenue, about three miles east of the Euclid Avenue Church. The village is now connected with the city by electric street railway, and will in the not distant future be annexed. It is growing rapidly with good residences and has no saloons. The church has voted to transfer its real and personal property to the Congregational City Missionary Society of Cleveland on condition that a new building shall be erected on a lot further west and the enterprise taken under the care of the society.

The church in Canton and Rev. S. S. Condo have been granted letters of dismission by Puritan Conference and have withdrawn from Congregational fellowship. They were originally members of the Evangelical Association and became Congregational about two years ago. Children's Day was observed at Mansfield, June 11, with unusual interest.

Thirteen children were baptized and Bibles were presented to fifteen others seven years of age.

Rev. George Hill of Irving Street Church, Cleveland, has withdrawn his resignation at the urgent request of the church and by advice of a mutual council. He has begun open air services, similar to those which he successfully conducted last summer.

Children's Day was generally observed by Cleveland churches. At the First Church, Rev. J. W. Malcolm, pastor, fifteen children were baptized, which, together with parents and sponsors, made a circle of fifty people about the altar. This was followed by the presentation of a large number of Bibles to those who were baptized seven years ago. At Hough Avenue eleven children were baptized, twenty-five members of the Junior Endeavor Society recited catechism lessons and received Bibles, and the primary department of the Sunday school occupied, with songs and recitations, the time usually taken by the sermon. In the evening the C. S. S. and P. S.'s concert exercise was used and Rev. Norman Plass made an address.

Michigan.

The will of the late Rev. A. H. Ross, D.D., provides that upon the decease of Mrs. Ross \$7,400 is to be distributed among relatives and the remainder is to go to Oberlin Seminary to endow a professorship therein, or if insufficient for that purpose it may be used to endow a lectureship or scholarships in aid of students preparing for the Congregational ministry, the same to bear his name. The estate is variously estimated at from \$16,000 to \$26,000. After his wife shall have selected such books as she desires from his library the remainder is given to the Michigan Congregational Association to be retained or distributed among home missionaries at the discretion of the home missionary committee.

An anonymous donor has just sent to the treasurer of the State Association \$5,000 in six per cent. bonds of the highest character to be used in the State missionary work and \$5,000 more for the ministerial relief fund. Both sums are to remain invested, the income alone to be expended. This generous gift will form the nucleus for permanent funds that are needed for each of these purposes, their income to supplement the gifts of the churches.

Wisconsin.

Children's Day was duly observed by the Appleton church with a sermon adapted to children by the pastor, Rev. John Faville, in the morning and a special service in the afternoon, at which the ordinance of baptism was administered to sixteen children, and Bibles were given to baptized children of the church who have reached the age of seven years.

THE WEST.

Iowa.

The church in Ocheyedan, Rev. L. F. Fitch, pastor, dedicated, June 11, a house of worship, costing, with lots and furnishings, about \$1,700. Secretary Douglass preached the sermon. The balance of \$300 needed was raised and the building was dedicated free from debt. The C. C. B. S. aided the enterprise to the amount of \$500.

About noon, June 12, as the venerable Dr. William Salter and wife of Burlington were driving from the cemetery they stopped a moment to watch workmen who were cutting down a tree. Suddenly the ropes gave way and the tree began to fall toward the carriage. There was time to get out of danger, but one of the horses refused to start. Mrs. Salter was killed immediately and her husband so injured that it was not thought possible at the time that he could live, though our latest information is that hope is entertained of his recovery. Dr. Salter is seventy-one years of age and is the youngest of the illustrious Iowa Band. He is in the forty-seventh year of his pastorate at Burlington and the fiftieth year of his ministry in Iowa.

Minnesota.

Rev. W. L. Sutherland, who has recently left the service of the C. S. S. and P. S., on account of his health, in eighteen months gathered about 800 persons into Sunday schools which he organized. Already two of these schools have grown into churches and two others will soon do so. He delivered in that time over 200 sermons and addresses, canvassing a number of new fields, making many visits and holding special meetings. None of our benevolent societies secures larger results in proportion to the money expended than this one.

Mr. K. E. Forsell of Carleton College will preach for the summer at Georgetown and Halsted. Mr. Malcom Dana, also of Carleton, a son of Dr. Dana of Lowell, Mass., has been invited to supply Vernadale and Mr. D. K. Getchell to supply Lamberton

and Walnut Grove. Mr. E. E. Day of the State University will supply at Aitkin, the church having been without a pastor for two years, and will preach in various places in the vicinity.

The Cannon Falls church, to which Rev. B. Fay Mills once ministered, received a visit from him recently, and held three days' meetings. Great interest was manifested and large numbers signed cards. Mr. Mills also visited Granite Falls where he once preached.

Rev. James Earl has just closed a series of meetings on the Missabe Range. Much good was accomplished, though the rush of business made meetings less fully attended than was hoped. He held many open air meetings.—Rev. G. E. Northrop reports the meeting house at Merritt nearing completion.

Evangelist F. W. Smith has just closed a three months' trip during which he has held meetings at West Duluth, Stewartville, Brainerd and Mankato under the direction of the H. M. S. He also supplied Oak Park church for four Sundays.

New work of much promise has been opened in Duluth at the east end. A Sunday school is holding its sessions in a room of the street car barn.

THE SOUTH.

Florida.

Rev. E. P. Herrick of the First Church, Tampa, has secured a Cuban helper, Mr. Genaro Hernandez. A new chapel is being built. Preaching services are held. Seventy-eight scholars were present at the Sunday school June 11. The Knights of Light have kindly loaned the use of their hall. The teaching is wholly in Spanish. The Florida Woman's Home Missionary Union has bought a lot for the chapel.

PACIFIC COAST.

California.

Rev. John Rea, who is to be assistant pastor of the First Church, San Francisco, was for eight years the efficient superintendent of the Sunday school and young people's work in Dr. McLean's church at Oakland. He is to do a similar work in the First Church.—From a disbanded Methodist Sunday school Bethlehem Branch is receiving additions.—At the anniversary services of the Chinese Mission in Bethany Church \$200 were raised for that work.

Rev. W. H. Tubb is aiding Rev. D. F. Taylor of Sausalito in special services.—The Little Light Bearers of Weymouth, Mass., have made glad the friends of Pomona College by a gift of \$45 for a young man's tuition in the preparatory department.

The church in Tipton, for some time without a pastor, is now taking on new life through the efforts of Rev. F. Watry, the ex-Catholic priest, who spent part of last year at Pacific Seminary. The parsonage is undergoing repairs.

CANADA.

The Congregational Union of Ontario and Quebec held its annual meeting in London, Can., closing June 12, with an unusually large attendance. Two sessions were spent in considering the question of union with the Presbyterian Church, which had been a subject of discussion between eleven individuals who were members of the body and the Presbytery of Toronto. The union has since 1887 had a standing committee to confer with other branches of the Christian Church in promoting the spirit of Christian unity. The union reaffirmed the principle adopted six years ago, discharged the old committee and appointed a new one. Rev. Professor Warriner was chosen chairman for the coming year.

WEEKLY REGISTER.

Calls.

AIKMAN, Joseph G., Fontanelle, Io., to Harbine and Plymouth, Neb.
ALDEN, D. R., to Baldwin and Hammond, Wis. Accepts.
ASHMUN, Edward H., Denver, Col., accepts call to home missionary superintendency of New Mexico and Arizona.
BOYNTON, Nehemiah, declines call to Pilgrim Ch., St. Louis, Mo.
BREKERTON, James E., accepts call to Geneva, Neb.
COOPER, James, Harbine, Neb., to Hemingford and Snake Creek. Accepts.
COWAN, John W., has not accepted call to Oregon City, Ore.
CRANE, Edward P., Dewitt, Io., to Mitchell.
CRAWFORD, Oliver C., Oberlin Seminary, to South Ave. Ch., Syracuse, N. Y. Accepts.
DAVIS, Ernest C., accepts call to Post Mills and West Fairlee, Vt.
DENISON, Robert C., Andover House, Boston, to Falmouth, Me. Accepts.
EDMONDS, T. Merrill, Park Rapids, Minn., to Brainerd. Accepts.
GREENE, Chester W., Oberlin Seminary, to Frankfort, Mich. Accepts.
HARLOW, Reuben W., accepts call to Minneka, Minn.
KIMBALL, Jere, Wessington Springs, S. D., to Aurora. Accepts.
MURKLAND, Charles S., accepts presidency of New Hampshire Agricultural College.

PATCHELL, Charles T., Buffalo, N. Y., to Creeds, Col.
PATON, Robert, Yale Seminary, to Brandon, Wis. Accepts.
PEASE, Theodore C., accepts Bartlett professorship in Andover Seminary.
POTTER, L. E., to Netawaka and Powhattan, Kan. Accepts.
PRATT, George H., Saundersville, Mass., to Sterling. Accepts.
REA, John, San Francisco, Cal., to be assistant pastor of the First Ch. Accepts.
REITER, David H., to permanent pastorate at Vicksburg, Mich. Accepts.
ROSS, Albion H., accepts call to South Bralintree, Mass.
SCHNAKE, Leon C., Paola, Kan., to Olathe.
TUTTLE, John E., accepts call to College Ch., Amherst, Mass.

Ordinations and Installations.

BELLSMITH, L. C., o. June 12, Folk City, Io. Sermon by Rev. A. L. Frisbie, D.D.; other parts by Rev. Messrs. Chilton Douglass, Joseph Steele and T. O. Douglass.
CURTIS, Gilbert A., i. June 7, Andover, Ct. Sermon by Rev. C. S. Beardsley, D.D.; other parts by Rev. Messrs. James Dingwell, F. D. Avery, H. C. Holington, W. T. Hutchins and H. C. Robinson.
DODGE, George S., o. June 6, Wood's Hall, Mass. Sermon by Rev. Daniel March, D.D.
EBY, Charles L., o. June 8, Galt, Cal. Parts by Rev. Messrs. William Rader and H. E. Jewett.
ECKELS, Frank E., o. Denver, Col. Sermon by Rev. Addison Blanchard; other parts by Rev. Messrs. F. T. Bayley, R. T. Cross, C. M. Saunders and Horace Sanderson.
EMERSON, James, o. p. June 6, South Barnstead, N. H.
HINDLEY, William J., o. p. June 14, Rockport, O. Sermon by Rev. J. I. Hindley; other parts by Rev. John W. H. Skentelbury, J. S. Edmunds, J. F. Sanderson and D. P. Breed, D.D.
MATTHEWS, Rupert B., o. p. June 12, Skowhegan, Me. Sermon by Prof. C. J. H. Ropes; other parts by Rev. Messrs. H. L. Griffin, J. S. Williamson and E. R. Bary.
PALMER, Harry, o. p. June 12, Swedish Ch., Middletown, Ct. Parts by Rev. Messrs. W. H. Moore, A. W. Hazen, D. D., and L. W. A. Bjorkman.
STOTTS, James W., o. June 6, Chicago, Ill. Sermon by Rev. S. Henley; other parts by Rev. C. H. Corwin and S. C. Haskin.
TAFT, Rufus M., o. June 16, Worcester, Mass. Parts by Rev. Drs. Edmund Dowse, G. H. Gould, A. Z. Conrad and Archibald McCullagh.
VAUGHN, Howard R., i. June 9, Eau Claire, Wis.

Resignations.

BARBOUR, Thomas, Gowie, Io.
BARRON, John W., Creighton, Neb., withdraws resignation.
DANFORD, James W., Caledonia, N. D.
DEAN, William N. T., Oxford, Mass.
HOLMES, Theodore J., Newton Center, Mass.
VAN BLARCOM, Grant, Rosemond, Ill., will spend July and August in Colorado Springs, Col.

Dismissals.

TODD, Albert G., Shirley Village, Mass., May 29.
Churches Organized.
DICKENS, Io., June 4.
LITTLE ROCK, Io., May 28.
MIDDLETOWN, Ct., Swedish, recognized June 13.

Miscellaneous.

HARLOW, Reuben W., was given a parting present of \$105 by his people in Rose Creek, Minn.
HARRIS, C. J., will serve the church in Windham, Vt., for the coming year.
HOBBS, William A., has returned to his home in Warsaw, N. Y., after five months abroad.
HUBBELL, James W., of the First Ch., Mansfield, O., has been granted leave of absence until Sept. 1. He goes to his seaside cottage at Shelter Island Heights, N. Y.
JONES, Daniel L., has moved to Cincinnati, O., and devotes a part of his time to business. He is temporarily supplying Columbia Ch.
MOORE, Philip H., will supply the church in Saco, Me., till Sept. 1.
NOON, Samuel A., will preach at Jonesboro, Me., during the summer.
PALMER, Charles M., has consented to become permanent supply at Sharon, Vt.
POOR, William G., Second Ch., Chicopee Falls, Mass., received a fine easy-chair from the Y. F. S. C. E. on his birthday.
PRINGLE, Henry N., will supply the church in Anoka, Minn., this summer.
ROBBINS, Silas W., has returned to this country after a year in Europe, and is at Hartford, Ct., for the present.
THOMAS, Charles N., having recently returned from a year's study in Germany, will supply for three months at West Burlington, Io., with a view to settlement.

THE PRUDENTIAL COMMITTEE'S USE OF CREDS.

The following correspondence between the Humphrey Street Church of New Haven and the Prudential Committee will surprise most of those interested in the affairs of the American Board.

NEW HAVEN, CT., June 3, 1893.

To the Prudential Committee of the A. B. C. F. M.:

Dear Sirs and Brethren: I am requested, as the pastor of the Humphrey Street Church in New Haven, Ct., to write you, stating briefly the conviction which found expression in a vote recently passed at a church meeting. That conviction is,

That creeds of acknowledged weight, in which the churches have expressed their faith, are evidently not deemed by you sufficient in choosing men for the foreign field. We have as a result one standard of doctrine for the foreign work, another for the pastor at home; for the missionary the standard of the Prudential Committee, for the pastor the standard of the churches. Against all this we most em-

phatically protest as a heresy in Congregationalism.

In behalf of the church, I remain,
Very truly yours, FRANK R. LUCKEY.

BOSTON, June 6, 1893.

Rev. F. R. Luckey, New Haven, Ct.;

Dear Brother: Your letter addressed to the Prudential Committee has been received and was read to the committee at its session held this afternoon. The committee directed me to acknowledge your communication and to say in response that you have evidently been misinformed as to its action. In presenting inquiries to applicants for missionary appointment the committee has never asked any questions on points outside of creeds of acknowledged weight among our churches. The records of the committee upon this matter are full and open, and in no case will it be found that the committee has gone beyond the statements of creeds that are recognized as weighty among all our churches.

In behalf of the Prudential Committee, I am,
Very truly yours, E. E. STRONG,
Clerk of Committee.

Two classes of persons will be surprised by the above declaration of the Prudential Committee. The first class are those who have insisted that the committee ought not to rest satisfied with the use of creeds of acknowledged weight in the denomination, and who have defended the committee for requiring from candidates statements of belief not included in these creeds. This class will be surprised to learn that the committee have not gone beyond these creeds in any instance.

The other class are those who have objected to the committee's insistence on maintaining a standard of doctrine for those who enter the foreign work which is not required for the installation of ministers in the home field. This class will be surprised to learn that what they have contended against is absolutely contrary to hitherto supposed fact, and that the committee have not required anything of any candidate beyond assent to creeds of acknowledged weight.

It will be remembered that a few months ago a candidate was accepted by the committee without the "usual" questions—an exception to the general rule—whose only statement of doctrinal belief was that she cordially accepted "the declaration of faith of the home secretary." Possibly the above communication from the committee indicates that in their judgment "the declaration of faith of the home secretary" is the only creed of acknowledged weight.

ANDOVER SEMINARY'S ANNIVERSARY.

Haying time and Commencement festivities synchronized again on Andover Hill last week as they have in other years, and while the traditional fair June days dreamed themselves away the exercises went forward at their customary steady and moderate pace, with the usual number of participants and spectators who never find any Commencement dull in which they have a personal interest. In some respects, indeed, this anniversary was more notable than usual, for during the year the contention and litigation which has ranged round the person of President E. C. Smyth has come to what seems to be its final conclusion, and the faculty, no longer harassed by courts, are free to devote their whole time to the legitimate work of their respective chairs. The year has been a signal one, too, because of Professor Tucker's reconsideration of his declination of the Dartmouth presidency and his acceptance of that office despite the earnest protestations of trustees, faculty, students and numerous friends.

The alumni returned in about their usual numbers, as well as the other friends of Andover who are in the habit of paying a periodical visit to the seminary. The class of '58 rallied nine out of its thirty-five graduates, and through Rev. W. J. Batt, its spokesman, at the alumni dinner, reported that three-

fourths of the original number are living, two-thirds of them still in pulpit work. That competent and accurate statistician, Rev. C. C. Carpenter, upon whom devolves the arduous task of preparing the necrological list for the year, distributed the fruit of his three months' labors in the form of a twenty-six page pamphlet in which the history of the twenty-nine men who have fallen by the way during the year was epitomized. Their average age was seventy-three years, two months and twenty-seven days. The death roll included such shining marks as Drs. E. E. Bliss, Daniel Butler, A. Hastings Ross, I. R. Worcester and President F. T. Ingalls. Singularly enough, the oldest alumnus who passed away during the year, Rev. Peter Kimball, died on the very day of the alumni meeting of 1892 in his hundredth year. It is believed that no other graduate of any theological school in the land ever reached such advanced age. His death makes Mr. Isaac W. Wheelwright of South Byfield, Mass., of the class of 1825, the senior alumnus of the seminary.

An inspiring baccalaureate sermon was preached on Sunday, June 11, by Prof. E. Y. Hincks and the examinations occupied most of Tuesday and Wednesday together with the anniversary of the Society of Inquiry, at which orations were delivered by Messrs. Pringle, McKinley, Long and S. C. Bartlett. The topic to which the alumni at their meeting devoted their attention was New Methods of Christian Work in City and Country, and three graduates, who have distinguished themselves in particular fields, were pressed into service to tell their brethren the results of experimentation. Rev. C. A. Dickinson answered with an emphatic negative the question, Is the institutional church secularizing religion? Rev. G. F. Kennigott particularized in reference to methods and organizations employed at the First Church, Lowell, and Rev. E. R. Smith of last year's class described features of the work which the Maine band are carrying forward so energetically. This is the program of the addresses delivered at the anniversary, which, by the way, was the eighty-fifth of this ancient school.

The Result of New Testament Criticism in Restoring the Perspective of Gospel Teaching, C. F. Brown.

The Relation of the Septuagint to the Hebrew Text, C. F. Robinson.

The Return to the Historic Christ, T. P. Berle.

The Divine Immanence in Man, F. E. Winn.
The Industrial Necessity, More Leisure, More Motive, More Law, E. M. Fairchild.
The Christian Idea of God, J. H. Ropes.
Phillips Brooks's Conception of the Christian, F. H. Page.

The graduates numbered thirteen, five of whom settle at once in New England. Two have accepted calls to churches in Minnesota, and one, Mr. J. H. Ropes, a son of Librarian Ropes, goes abroad on the seminary fellowship for two years' study.

The tone of most of the examinations was gratifying to friends and alumni of the school. There is an evident gain in the direction of definiteness of statement and a desirable freedom of investigation prevails. So marked, in some instances, was the positive yet broad temper of mind that it occasioned much favorable comment, in which even alumni of the staunchest conservative bias joined. In the examination in Professor Smyth's department a pleasing new departure was introduced in the form of essays prepared with a view to showing visiting ministers the possibility of using some of the material of ecclesiastical history as the basis of Sunday evening discourses.

It is understood that both the visitors and the trustees examined with more than usual care into the teaching in the various departments and had reason to be gratified with the outcome. The board of examiners, too, consisting of Rev. Messrs. C. O. Day of

Brattleboro, Vt., G. A. Gordon of Boston, C. E. Cooledge of Collinsville, Ct., H. P. Dewey of Concord, N. H., Paul Van Dyke of Northampton and Rev. F. S. Adams of Reading, was equally well satisfied, as these extracts from their report show:

The students impress us as an earnest, studious and progressive body of Christian men. They are trained less in the memorizing of theological definitions and propositions than in the habit of original reflection. We carefully mark in connection with reasonable and defensible views of the character and structure of the Bible the evident enthusiasm and scholarly progress in the study of Biblical theology, history and exegesis. We believe that the Bible was never more revered upon Andover Hill than today.

Naturally the change in the professorship of homiletics was the overshadowing theme at the alumni dinner though several notes were struck whose bearing upon the recent implication that the seminary is responsible for the Unitarianism of two of the graduates could not be mistaken. In the whole country there are few better masters of ceremonies at a feast than Dr. D. T. Fiske, the president of the board of trustees, who mingles the playful and serious elements in just proportions, as did the speakers who followed him. Dr. Fiske did not hesitate to say that trustees, visitors and teachers alike deplore the espousal of Unitarianism on the part of the young men alluded to. He recalled the part Moses Stuart played in his day in opposing Channing and the rising tide of Unitarianism, and said that the Andover professors today were no less faithful to evangelical truth, giving to Christ not only the place ascribed to Him in the creed but exalting Him as Lord in the heart and life. So long as this is so he thought that there would be no wide departure from evangelical truth at Andover Seminary.

President Smyth received an even warmer welcome than usual and spoke with much feeling, albeit the humorous element was not lacking. He referred with gratitude to the fact that President-elect Tucker is still to shine in the New England firmament as a star of the first magnitude, and expressed his conviction that the seminary is to stand firm for the truth of Christ in the midst of all the eddies of modern thought. It is better for men to meet perplexing theological problems while in the seminary than to be confronted with them in later years when alone and removed from the help of sympathizing teachers. Cordial letters were read from Drs. Walker and Quint of the board of visitors, both of whom were obliged to leave town before the dinner. Dr. Walker expressed his belief that the seminary is doing, and will do another year, a work approved of the churches and of the Lord.

Hon. Joseph S. Ropes represented the trustees, speaking with a force and fire that betrayed a youthful heart, and following him the new member of the board, Theodore M. Osborne of Salem, who succeeds the late Edward Taylor, was introduced.

Then came what Dr. Fiske felicitously termed the valedictory and salutatory from Professor Tucker and Professor-elect Pease. Dr. Tucker's words were warm with appreciation of what his life and work at Andover and the fellowship with his colleagues had been to him. Passing from the more personal strain he expressed his satisfaction that the Board of Visitors, as now constituted, was familiarizing itself thoroughly with the institution. That ought to be its function, he thought, on the principle that an ounce of prevention is worth a pound of cure. The board has a higher mission than to be called in at a special emergency. As for the work of the school during these past years of strife it has gone on much more steadily than perhaps the public knows. While there has been fighting without the professors have devoted themselves to reconstructing and developing the inner life

of the seminary, with the result that now the amount of subject matter and of the work is twice that covered when he assumed his chair thirteen years ago. He would take with him from Andover a new sense of the worth and possibility of humanity, and rejoiced that the human element is being injected into theology. It was well, in his opinion, that the strife of the last few years had had to do with purely speculative questions, for with the heat of controversy thus allayed questions of fact and of criticism can be more calmly considered.

Mr. Pease's speech, finished, pertinent and earnest, so appreciative of the men who have preceded him in the chair which he is to fill and so modest in his deprecation of his ability to follow them, confirmed the universal opinion that he is a fit man to succeed Dr. Tucker. After him Prof. C. M. Mead, once of Andover, now of Hartford, made a broad and fraternal utterance, expressing his conviction that there is a better way to protect truth than to institute heresy trials, and intimating his belief that it is time that we as a denomination stood together. The other speakers were Rev. Messrs. G. A. Gordon, W. J. Batt and C. W. Holbrook of the Zulu mission. Then the company, after singing the doxology, dispersed, the theologues to pack their trunks, the professors to the ball game and the visitors to wend their way homeward, passing under the leafy elms and down the placid street, adorned every year with more and more evidences of the prosperity of Andover's three schools.

The next term opens Sept. 24 with an address by Professor Pease, which may take the form of an inaugural. He will devote himself to the department of homiletics, while the instruction in sociology is passed over to Professor Harris. Less Hebrew will be required but more optional work will be offered. Professor Moore will lecture on Comparative Religions and will be assisted in his Hebrew classes by C. C. Torrey of the class of '89. Professor Churchill will add to his own work a course of lectures to the seniors on homiletical sources in English literature. H. A. B.

COMMENCEMENT DAYS.

Below is a list of the Commencement and anniversary days of the leading educational institutions. We shall be glad to be notified of additional dates or errors.

COLLEGES AND UNIVERSITIES.

Amherst, Amherst, Mass.,	June 28
Bates, Lewiston, Me.,	June 28
Brown, Providence, R. I.,	June 28
Colby, Waterville, Me.,	June 28
Dartmouth, Hanover, N. H.,	June 29
Hamilton, Clinton, N. Y.,	June 22
Harvard, Cambridge, Mass.,	June 28
Michigan, Ann Arbor, Mich.,	June 29
Middlebury, Middlebury, Vt.,	June 28
Union, Schenectady, N. Y.,	June 28
Vermont, Burlington, Vt.,	June 28
Wesleyan, Middletown, Ct.,	June 28
Yale, New Haven, Ct.,	June 28

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING. Pilgrim Hall, June 26, 10 A. M. Subject: The Fresh Air Fund of Boston—its Origin, Growth and Present Work. Speaker, Rev. D. W. Waldron.

AFTER June 30 the Friday morning prayer meeting in the rooms of the Woman's Board of Missions will be suspended until September.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

THE CHICAGO CONGREGATIONAL MINISTERS' UNION meets in the Y. M. C. A. Building, 148-150 Madison Street, at 10.30 A. M., Mondays.

STATE MEETINGS.

Maine. Brunswick, Tuesday, June 27.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by **THE MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E.

Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston. Field Secretary.

THE NEW WEST EDUCATION COMMISSION. Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles E. Bliss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Rookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Studley, Treas.; J. L. Maille, Field Sec., Congregational House, Boston; T. Y. Gardner, W. Sec.; C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 55, Boston. Post office address, Box 1632.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Seaman's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TUCKER, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 257 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 257 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNAS SNOW, Corresponding Secretary.
Congregational House, Boston.

Marriages.

(The charge for marriage notices is twenty-five cents.)

CROSSMAN-HALL.—In Cambridge, June 14, by Dr. Alexander McKenzie, Fred A. Crossman of Providence, R. I. and Alice K., daughter of Hon. J. M. W. Hall of Cambridge.

FAIRBANK-CASKEY.—In Morristown, N. J., June 14, Rev. Edward Fairbank who is under appointment to India by the American Board, and Mary A. Caskey.

FALLOWS-KITTREDGE.—In Roxbury, June 13, by Dr. A. H. Plumb, assisted by Bishop Fallows of Chicago, father of the groom, Edward H. Fallows of New York and Julia H. Kittredge.

MEAD-HARDY.—In South Newbury, O., June 13, by Rev. D. A. Strong, assisted by Rev. E. R. Latham, Rev. Elwell O. Mead of Burton, O., and Etta L. Hardy of South Newbury.

POOLE-ROUNDS.—In Portland, Me., June 14, Francis A. Poole of Penobscot, Mass., and Marion R. Rounds of Portland. Mr. Poole graduated from Bangor Seminary this year and will preach at Sanford, Me.

STONE-PUTNAM.—In Hyde Park, June 15, by Rev. P. B. Davis, assisted by Rev. A. W. Archibald, D. D., Henry R. Stone and Alma H. Putnam, both of Hyde Park.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

GANNETT.—In Chicago, Ill., June 11, Rev. George Gannett, D. D., of Boston, late principal of Gannett Institute, aged 73 yrs., 8 mos.

SMITH.—In Duluth, Minn., June 5, J. Porter Smith, formerly of Hadley, Mass., aged 63 yrs. He was a graduate of Amherst College of the class of 1849.

WHEELOCK.—In Yonkers, N. Y., June 12, at the residence of her son-in-law, Edward D. Harris, Catherine Brattle, widow of the late Hiram Wheelock of Boston, aged 83 yrs.

WHITIN.—In Whitinville, June 4, William Halliday Whitin.

For Nervous Prostration

Use **Hood's Acid Phosphate.**

Dr. A. TRAU, Philadelphia, Pa., says: "I have extensively used it in nervous prostration and kindred affections and invariably obtained very good results."



Mr. Joseph Hemmertich

An old soldier, came out of the War greatly enfeebled by **Typhoid Fever**, and after being in various hospitals the doctors discharged him as incurable with **Consumption**. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the **U. S. A.**

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.



Three Ways.

There are three ways to buy furniture. First, you can go to the small dealer. His means are limited. He has a few suits on exhibition. His small sales necessitate larger profits. You get reliable goods, however. Everything is as represented.

Secondly, you can go to the department store, where the furniture is thrown in somewhere between the calico and the restaurant department, or possibly it may be found in the vicinity of the tinware or the horse equipment sections. Such stock as may be shown is likely to have been declined by all regular furniture houses on account of imperfections somewhere which only people versed in such goods can detect.

Thirdly, there's the Paine way. Furniture exclusively. Four acres of floor space for the proper display of thousands of pieces in richly carved, rare and beautiful woods, mounted with artistic brasses.

And the prices, too. Here is a fair sample today. This massive Leather Library Chair, in solid quartered oak, full leather covered, for Libraries, Clubs, etc.—here at

ONLY \$21.00.

Paine's Furniture Company,

48 CANAL STREET { South Side Boston & Maine Depot.

THE BUSINESS OUTLOOK.

The action of the New York banks in resorting to another issue of clearing house certificates has been forced by the sudden demand of Chicago and other Western money centers for about \$20,000,000 cash. This demand was imperative. There was no way of escaping it. There was, moreover, every inducement for meeting it. A panic had begun at the West, but by these prompt shipments of currency from New York it has been allayed and today there is every prospect that the West will be able to go on with its liquidation, which will be severe and prolonged, without any extraordinary attending incidents.

The drain upon the New York banks has, however, reduced their surplus reserve in a fortnight from nearly \$25,000,000 to less than \$10,000,000. And the Western demand, while somewhat reduced, is not yet fully over. A further depletion of the reserves is to be expected, and in addition there is the usual July demand for dividends and interest to be provided for.

In this emergency the banks will avail themselves of clearing house certificates. These are notes, bearing interest, made by the clearing house banks jointly, and they serve as a species of currency between the banks. In fact, they are currency to all intents and purposes, as much as would be any bank notes. Hence it is that this action, an acknowledgment of severe stress in the money market, is taken as a relief measure and hailed with delight by Wall Street.

There are indications that when Congress is called together it will not be to a mere consideration of a repeal of the Sherman silver purchase act. That repeal bids fair to be but the first act in a series having for their purpose a complete reconstruction of our currency system. In connection with a repeal of the Sherman act it is possible that Congress will be asked to enact laws that will take the Government out of the money market altogether, except as a coiner of gold and of subsidiary silver coins. A repeal of the legal tender act may be proposed. Certainly the business of issuing coin notes will be assailed. And in connection with this destructive legislation, having for its object the restoration of Government to its legitimate and simple functions of only coining the metals, there will likely be proposed many measures having for their object the establishment of a bank note currency both State and national. It is too early yet to discuss these measures, in fact it is not certain that they will be all brought forward. But indications point that way. If the indications are borne out how important will be the approaching meeting of Congress! The tariff is of minor consequence for the moment compared with the possible advantages of establishing a note currency for this country in which the bad elements of the present currency medley shall be eliminated.

BOSTON MINISTERS' MEETING.

Vacation services were discussed in Pilgrim Hall last Monday. Rev. D. D. Birnie of Allston, speaking on What Shall Our Churches Do During Vacation? made a strong plea for open churches during the summer months. Not every one is able to leave the city and those who remain are the poorer people who specially need the help and stimulus of the church. One of the evils of closed churches is the fact that the habit of church-going and prayer meeting attendance is broken up.

Rev. G. S. Avery gave a stirring account of his summer tent work. He began by saying that he was an evangelist and in former years found that by the first of June his work in churches must come to an end, until he conceived the idea of holding tent services in the summer among the small, spiritually dead New England towns. The Sunday school of Kirk Street Church, Lowell, furnished him with his first tent, which will seat 365 people. He held his first services in Derry, N. H., and thirty-

eight were converted there. He has since pitched his tent in various towns and villages in New Hampshire and Maine and has spent one season in Boston, where it was estimated he reached 1,000 people every night. Incidentally the speaker expressed his opinion that Boston needs a few tents and that some of the South End churches might unite in carrying a work of this sort.

Mr. Avery believes in an attractive service with good singing, where people will find it easy to get in and easy to get out. He never goes to a community without an invitation and he joins hands with the pastors and church workers in the towns he visits. In regard to his audiences he said the tent services attract a rabble, Catholics and roughs of all sorts, who listen with attention, and he has never yet met with an insult or sign of disturbance. On the other hand, some of the most conservative people attend the meetings and receive help from them. He now has two tents which are clear of debt, but he needs \$150 to carry on his summer's campaign, for he hesitates to appeal to the poor country people for money.

Rev. I. W. Sneath spoke on open air meetings, giving suggestions drawn from five seasons of practical work in Cambridge. The pastors of the evangelical churches, aided by the Y. M. C. A., plan and carry on these simple evangelistic services in the commons or streets of the city. A platform, an organ and a good number of hymn slips are the only furnishings required. The meetings are advertised by handbills. In Cambridge immense audiences are gathered and afterwards an indoor meeting is held where from fifty to 150 people are reached and the fruits are gathered in.

Amid the many voices that are calling Christians to work I put in a very humble plea for doing nothing except waiting. We feed our souls by a wise passiveness. If there were more quiet abiding in the secret place of the Most High our ministers would be more fruitful and our churches more blessed.—Rev. Dr. Alexander MacLaren.

ARE you nervous, are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

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The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by **FREEMAN A. SMITH, Agent**, Ex-Treas. Am. Baptist Missionary Union.

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8% FIRST GOLD MORTGAGES City and Farm loans
Send for references. HIGHEST SAFE INTEREST.
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8% GUARANTEED by a leading Trust Company is offered at par. Suitable for large and small investments.
Full information furnished by W. E. Lowe, Mills Building, New York.

EDUCATION.

— Harvard University overseers have just elected Bishop John H. Vincent one of the preachers to the university for next year.

— Miss Florence Bascom, daughter of Dr. John Bascom of Williams College, received last week the first degree of Ph.D. conferred upon a woman by Johns Hopkins University.

— The kindergarten training class connected with Chauncy Hall School, Boston, graduated thirty-six young ladies June 14, the principal address being made by Dr. E. Winchester Donald. This is the department of which Miss Lucy Wheelock, one of the best authorities on kindergarten methods in the country, is principal.

— The Iowa Chautauqua Assembly at Colfax Springs is to be held from July 6-16. Among the lecturers are Rev. Drs. Frank Russell of New York, F. D. Powers of Washington, D. C., and A. A. Willets of Dayton, O., Rev. E. M. Vittum of Grinnell, Prof. L. F. Parker of Iowa State University and Prof. I. F. Wood of the University of Chicago. Dr. and Mrs. B. T. Vincent will have charge of the Sunday school normal departments.

— Knox College at its recent Commencement conferred its only honorary degree, that of M. A., on Eugene Field of Chicago. The baccalaureate was by President Bateman, who retires from that position but continues his connection with the institution as president *emeritus*. His successor, John H. Finley, who was installed during Commencement week, is said to be the youngest president in the land, having graduated from Knox in '87. A member of the present senior class, E. P. Reece, won the prize offered by Professor Ely of Wisconsin for the best essay on Natural Monopolies.

— Tabor College closed a successful year with one of the most interesting Commencements in its history. The baccalaureate was delivered on June 11 by President Brooks. Monday evening one of the best and largest entering classes for several years gave an exhibition. Three new professors will be added to the faculty next year, viz., Prof. T. P. Hall, Ph. D., from Clark University, as head master of science, Rev. C. H. Polhemus, A. M., of Rutgers College and lately pastor at Hopewell, N. Y., who takes the chair of Greek and German, and Miss Mabel B. Main, a graduate of the New England Conservatory of Music, Boston, as teacher of piano.

— Drury College, Springfield, Mo., graduated a class of nine at its Commencement, June 15. The attendance for the year has been larger than ever before. The trustees are making every effort to secure the endowment of \$200,000, of which Dr. D. K. Pearsons promises \$50,000. The work is most difficult, for only two years ago a debt of \$44,000 was raised, almost entirely within the State, and last year about \$5,000 was raised in Springfield alone to finish Stone Chapel. An earnest call has been extended to Rev. J. H. George, D. D., of the First Church, St. Louis, to accept the vacant presidency. He has marked fitness to become its leader in this crisis, and it is hoped that the church of which he is so successful a pastor will consent to release him for this broad work of Christian education in the Southwest.

— To see Kimball Union Academy at its best one should have visited Meriden, N. H., the past week and attended the Commencement exercises. Richards Hall, with its new coating of paint, is a great addition to the hill and furnishes ample accommodations to visiting friends. The exercises began on Sunday, June 11, with a sermon by Rev. S. C. Bartlett, D. D., of Dartmouth. Besides the numerous and successful social and musical features of the week an instructive lecture was delivered by Mrs. Mary A. Livermore on Wendell Phillips and his times. The grad-

uating class numbers twenty-five, of whom nine will enter Dartmouth. Richards Hall is to be opened as a hotel during July and August in the interests of the academy. If you wish to renew your old school-day associations and enjoy the beautiful, Meriden offers many attractions to summer visitors.

BIOGRAPHICAL.

REV. EDWARD PATSON THWING, D. D.

Dr. Thwing was born in Ware, Mass., Aug. 25, 1830, graduated at Harvard College in 1855 and at Andover Seminary in 1858. He held pastorates at Portland and Westbrook, Me., and Quincy, Mass. For the last eighteen years or more his residence has been in Brooklyn, N. Y., where he was for several years professor of sacred rhetoric in the Free College which Dr. Talmage for some time sustained, and from 1876 to 1879 was acting pastor of the Church of the Covenant in that city. He has more recently been deeply interested in Christian work in China, especially in the establishment of medical missions. He has made repeated visits to that country and it was at Canton that he died. The news of his death reached his friends at home just as his classmates at Andover were celebrating their thirty-fifth anniversary.

MESSRS. RAYMOND & WHITCOMB'S TRIPS TO THE WORLD'S FAIR.—There are many excursions to the World's Columbian Exposition advertised, but the most comprehensive scheme is the one presented by the experienced and successful firm of Raymond & Whitcomb. A special train of vestibuled Pullman palace cars leaves the East every day except Sunday and lands its passengers only one block distant from one of the largest and best appointed hotels in Chicago, built expressly for Messrs. Raymond & Whitcomb's exclusive use. Over 2,000 persons availed themselves of these advantages in May, and June will make a still larger showing. The impression has in some way or other got abroad that all the lists are full. This is not the case, and there are numerous dates in July and August still open to the public.



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Flies and all other Insects.
ABSOLUTE Relief from these Torments
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S Robert Love's Son, Ltd., 1, Cedar St., N. Y. L

ILLINOIS COLLEGE AND ITS NEW PRESIDENT.

Commencement week at Jacksonville this year embraced several interesting events in addition to the usual exercises, chief among them being the inauguration of the new president, Dr. John E. Bradley. At the junior exhibition the prizes were sharply contested, as the winner of the first prize becomes the representative of the college in the intercollegiate contests next fall. The field days sports were witnessed by a vast concourse of people from all the region around. Another exceptional feature was the celebration of the fiftieth anniversary of the Sigma Phi Literary Society, at which Dr. J. M. Sturtevant of Galesburg delivered the oration. The banquet in the evening was attended by many eminent men, and on this occasion the undergraduate members of the society presented its badge to Dr. Thomas K. Beecher of Elmira, N. Y., and Dr. Samuel Willard of Chicago, its founders. The affectionate words of these veterans to the young men were impressive. The baccalaureate, June 4, was preached by Dr. G. H. Wells of Minneapolis, who prefaced his sermon with personal allusions to his early associations with Illinois College and his later interest in its new president, formerly a beloved office bearer in his church.

On Thursday a platform and canopy were erected under the magnificent trees on the campus and seats provided for a great gathering at the inauguration exercises, at which Hon. E. P. Kirby presided. Addresses were made by Hon. Charles Ridgely of Springfield, Ill., on behalf of the trustees; by Prof. Harvey W. Milligan, on behalf of the faculty; by E. G. Baldwin, on behalf of the students; and Rev. Dr. T. K. Beecher of Elmira, on behalf of the alumni. The inaugural address, by Dr. Bradley, was on the work of the American college and was a vigorous discussion of some of the leading educational questions of the day. The alumni dinner afforded the usual opportunity for good fellowship and in the evening President and Mrs. Bradley gave a reception at their residence, which was largely attended.

The college abstained from conferring honorary degrees but gave to Joseph R. Harker, newly appointed president of Illinois Female College, the degree of Ph.D., for scholastic and literary work. The preparatory department, Whipple Academy, graduated twenty-seven, the largest class in its history, most of whom will enter the freshman class of the college next year.

ONE WAY OF KNOWING.—There is an old proverb: "You can judge the size of the lion by his claw." In the same way you can form some idea of the tremendous bargains at Paine's Furniture Ware-rooms on Canal Street this spring by the single instance in today's paper, of a great leather library chair, in solid quartered oak, extra size, for libraries, clubs, etc., at only \$21. Such prices have never before been known in this city.

WHAT SHALL WE DRINK?—A beverage for the summer months must, first of all, be absolutely pure and non-alcoholic. It should possess a medicinal element to counteract the effects of the heat and keep the blood pure and the stomach healthful. In order to be palatable and refreshing it should be sparkling and effervescent. Last, but not least, it must be economical and within the reach of all. A beverage that fully meets all of the above requirements and one that is entitled to more than passing mention is Hires' Rootbeer, manufactured by the Charles E. Hires Co. of Philadelphia. This preparation has been analyzed by the highest authorities and pronounced by them to be free from any deleterious substance and absolutely non-alcoholic, while all physicians acknowledge its health-giving qualities. It has a delicious, appetizing flavor, is full of snap, sparkle and effervescence and is without a peer as a refreshment. A package, costing 25 cents at the grocer's or druggist's, will make five gallons of this great temperance drink.

Easy to Take
and keep
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Perfect Order.

AYER'S CATHARTIC PILLS

A specific for
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Every dose

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Pills

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DR. HERRON INAUGURATED AT GRINNELL.

The most significant event of Commencement Week at Iowa College was the inauguration of Rev. G. D. Herron, D.D., in the newly endowed chair of applied Christianity. This is the first professorship of the kind established in an American college. It is filled by a man already widely known on both sides of the ocean for his burning words in vindication of Christ's authority on earth as well as in heaven, as expressed in *The Larger Christ* and *A Plea for the Cross*. He comes to Iowa College from choice, having had many tempting offers in other parts of the country for both pastoral and collegiate work. The friends of Iowa College see in this event a prophecy that the institution is destined in the near future to become a center of earnest study and practical effort for the solving of the great religious and social problems that are forced upon this generation.

The inaugural address was based upon the words of Paul, "For other foundation can no man lay than that is laid, which is Jesus Christ." It was an earnest appeal to all the followers of Jesus Christ to make him a king in reality in all the affairs of earth, to give Him the dominion in religion, business and social relations and acknowledge that the world belongs to Him alone. The venerable Dr. A. B. Robbins, one of the original Iowa Band, was present to add his blessing. Prayer was offered by Rev. J. L. Hill, D.D., of Medford, Mass., whose sainted father, also one of the band, contributed the first dollar to Iowa College. This gave President Gates the opportunity to call attention to the fact that the founders of the college put Christ on its seal, so that the word has been stamped on every official document of the institution.

The "Retreat," which was inaugurated at Grinnell last year by Dr. Herron, will be attended this season by an increased number of ministers representing different denominations. A leading business man of Iowa—not a Congregationalist, but trustee of a college and of a theological seminary, both under control of another denomination—has offered Mr. Herron \$500 a year to defray the expenses of the "Retreat." This is an illustration of the deep impression which his message is making upon those that come under his influence. It is hoped that other rich men will see in this an opportunity to invest their money in the service of the Lord. Iowa College is weak financially. Its friends are praying for an endowment sufficient to put all the departments on a firm basis that it may become a stronghold of evangelical learning and an interpreter of Christ to pastors and people.

The graduating class numbered forty. The address before the Y. M. C. A., by Rev. M. L. Williston, was characterized by elegance of diction and richness of thought. Rev. B. Fay Mills received the degree of doctor of divinity.

E. M. V.

OBERLIN'S PRESSING NEEDS.

No American college is better known than Oberlin. It was the pioneer in admitting women to an education equal in all respects to that of men; it was the first college to extend a hand to "our brother in black" in his struggle for better and nobler things; and it was founded and named as an embodiment of the helping hand extended "in His name."

Today it has in round numbers 1,500 students, but it is sadly cramped in many ways. With 700 young men to provide physical training for, it has a poor structure (built by the students), seventy-five by twenty-five feet, with no ventilation but that of the doors and windows, no bathing facilities and almost no lockers, while the young and enthusiastic director, a graduate of the New York Medical School, is doing splendid work in spite of the drawbacks. For lack of a scientific building the beautiful Spear Library has to do double duty and biological odors permeate the reading-room. The chemical depart-

ment, from its old and poor quarters, looks at Peters Hall on the one side and Warner Hall on the other, both superb specimens of educational buildings, one of which is devoted to the languages and mathematics and the other to the conservatory.

The college is growing and has developed wonderfully in the past five years, but it needs more buildings and, above all, more endowment. Must the trustees call a halt for lack of means? Must the development of the last five years be lost, or will the one-half million of dollars needed to meet the new demands be raised? are vital questions which the near future must answer.

If you care to give your class a word directly from me say to them that they will find it well throughout life never to trouble themselves about what they ought *not* to do but about what they *ought* to do. The condemnation given from the judgment throne is all for the *undones* and not for the *donees*. People are perpetually afraid of doing wrong, but unless they are doing its reverse energetically they do it all day long, and the degree does not matter.—*Ruskin to a Bible class teacher.*

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"HOW to Take Care of Leather" and patent lambskin-with-wool-on swob, both free at the store.

Vacuum Leather Oil is the care-taker; 25c, and your money back if you want it.

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Her minutes cost her more than yours and bring her less. You see that at dinner time, at supper time, at breakfast time, and—well, all the time. Haven't you learned her needs? She needs a watch that she can risk anywhere; accurate, stylish and genuine—and not expensive: the new, quick-winding Waterbury. Handsome as a hundred dollar watch, though it costs only \$15 down to \$4.

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The Raymond & Whitcomb Grand Hotel (Mr. Oscar G. Barron, Manager), at which our parties sojourn, is a permanent brick structure of the best class, only four stories in height, splendidly arranged, provided with every luxurious appointment of the best modern hotels, and elegantly furnished. Its situation, in a fashionable residence section of the city near the Exposition grounds and exposed to the Lake breezes, is unexcelled. Passengers are landed at a special station only a single block distant and an entrance to the Exposition grounds is directly opposite the hotel, while others are near at hand. All water used for drinking and cooking purposes is distilled and absolutely pure, and the purest Wisconsin ice is also supplied.

Daily special trains from the East, made up wholly of elegant vestibuled Pullman palace sleeping cars with dining cars, run through to the hotel without change.

While many parties for the coming months were long since filled, the following dates are still open to the public, an early registration, however, being in all cases advisable:

June 28 and 29.

July 2, 6, 8, 11, 12*, 14, 15, 17, 18, 21, 22, 25, 26*, 27 and 29.

August 1, 4, 5, 7, 8, 9, 11*, 12, 15, 16, 17, 18, 23, 25, 26 and 28.

* July 12 and 26 and August 11 give two weeks' sojourn in Chicago.

Colorado Tours: Four remaining excursions to the most famous Rocky Mountain resorts, July 17, August 28, September 11, and October 9.

Summer Alaska Trips: Two 55-day excursions, July 8 and 22.

Colorado and the Yellowstone National Park: Two 39-day excursions, July 10 and August 7.

Yellowstone National Park: A 27-day tour, August 30.

Yellowstone National Park and California: Tour of 72 days, August 30.

Each of the above parties will have a week at the World's Fair.

Ten Summer and Autumn Tours to Eastern Resorts in July, August and September.

Send for descriptive book, mentioning the particular tour desired.

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OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.



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Traveling Shawls.

Ladies going West will find a wrap of some kind indispensable. We have a large line of these goods at \$5 to \$15. MEDIUM WEIGHT SHAWLS, \$3.50 to \$5. EVENING SHAWLS, \$1.50 to \$5. BATH ROBES, for summer use, \$2.50 to \$5. Handsome Patterns Turkish Toweling.

Summer Gloves.

KID DRIVING GAUNTLETS, \$1.50.

WHITE CHAMOIS BIARRITZ, warranted to wash, \$1.00.

LISLE THREAD, smooth finish gauze, 35c., colors and black.

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